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AND  
**COLONIAL JOURNAL.**

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REVIEW.

*Narrative of the Ashantee War; with a view of the present state of the Colony of Sierra Leone.* By Major RICKETTS, late of the Royal African Colonial Corps. 8vo. pp. 221: London; W. Simpkin and R. Marshall. 1833.

(CONCLUDED FROM PAGE 144.)

MAJOR RICKETTS, with whose faculty of going backwards in his narrative, the reader is probably familiar by this time, seems now, acting on the principle that "the reverse of wrong is right;" disposed to compensate his sins of retrogression, by leaping forward at an unconscionable rate. We are suddenly precipitated from July to September, and informed of Lieutenant Scott's death, of yellow fever, on the 12th of that month; an event deserving of commemoration, as that officer had been both vigilant and efficient during the contest with the Ashantees. On the 17th of October, the colony and the natives sustained a great loss in the death of Lieutenant-Colonel Chisholm, who had served on the coast in various military capacities from the year 1809, discharging his duties with assiduity, and conciliating the natives by his benevolent conduct. His health had been bad for a considerable time; and he was on the point of returning to Europe when death terminated his useful career.

Major-General Turner, the successor of governor Mac Carthy, arrived at Cape Coast about the end of March, 1825, with European soldiers of the Royal African Corps, whom he had brought from England, and 200 men, of the 2nd West India Regiment from Sierra Leone. He issued the following proclamation:

"By his excellency Major-General Turner, C. B. Captain-general and commander-in-chief of the British Settlements on the Western coast of Africa:

"Charles Turner to the people of Cape Coast, to the people of the other British settlements on the Gold Coast, and to the surrounding nations, friends and allies of England: The King of the Ashantees has, by the assistance of the Elmina people, waged a cruel and unjust war against you and us: he has suffered for his crimes and rashness, and Elmina is only suffered to stand because the King of the Dutch and the King of England, my master, are at peace; but I have represented their conduct, and their fate will depend on the orders I may receive. You have all stood forward in defence of your rights, and I thank you in the name of the King my master. England does not wish for any wars: she wishes the natives of Africa to be free, happy and rich; she wishes for nothing in this country but lawful trade and commerce. If the King of Ashantee will content himself with governing his own nation and his own people, and does not stop the trade of the interior with the coast, or attempt to oppress his neighbours, let him say so to me, and I will make a treaty with him on these

[August,

terms; but I will not make peace with him on any other terms, nor until he gives up every claim to tribute or subjection from the surrounding nations.

"Given at Cape Coast this 2nd day of April, 1825, by his excellency's command,  
WILLIAM WILLIAMS, *Acting Colonial Secretary.*

"God save the King." p. 113—114.

Governor Turner had been on the Coast but fifteen months, when he died at Sierra Leone, March 7, 1826. He was succeeded by Major-General Sir Neil Campbell, who arrived at Sierra Leone on the 22d of August. It seems that our author had gone to England for the benefit of his health, after having served constantly for seven years in Africa, but was induced by promises of promotion to return thither with Sir Neil Campbell.

The new governor arrived in Cape Coast roads September 19, 1826, when he learnt that a battle with the Ashantees had taken place,—Lieutenant-Colonel Purdon commanding in chief the allied army. We proceed in the words of our author:

"The spot where the battle was fought is a plain with small clumps of trees and underwood at intervals, about twenty-four miles north-east of British Accra, and nearly four miles south from a village called Dodowah, by which the natives distinguish the action. The King of Ashantee had pitched his tent there that morning. It was expected by every person who was acquainted with the Ashantee customs, that they would attack our lines on Monday, that being their prosperous day; accordingly some scouts brought intelligence about eight o'clock in the morning, that the enemy were in motion, and the King's drum was distinctly heard beating the war march. Our line was in consequence formed with all possible expedition, extending about four miles east and west, which made a very picturesque appearance, from the various dresses and numerous flags, British, Danish, and Dutch, which waved in the air. Our men were decorated with large sea-shells suspended from their necks and shoulders before and behind, or were decked with a stripe of white calico to distinguish them from the enemy. Many of them fought with the cloth hanging from the barrels of their muskets, which added to the novelty and singularity of the scene.

"A dispute had taken place for several days previously among the Kings of Akimboo and Dinkera and the Queen of Akim, who should attack the King of Ashantee hand to hand; it was at last agreed, that the former should take up a position on our extreme right, and the two latter on our extreme left; but they were perhaps fortunately disappointed in this arrangement, as it was afterwards known that the King of Ashantee had received intelligence that there were white men in the camp, and in the centre, he therefore selected that position to gain more honour." p. 116—117.

Then follows an account of the disposition of the troops for battle. The battle itself was distinguished by acts of atrocious cruelty, as will appear from the subjoined recital:

"No prisoners were taken by the natives, but as they fell they were put to death: happy were they whose sufferings were short; in vain the gentlemen implored them to hold their hand, or at least to kill them outright; some were ripped up and cut across the belly, when plunging their hands in, they took out the heart, pouring the blood on the ground as a libation to the good fortune of the cause: others, when they saw their own friends writhing in their blood, would give them a blow on the breast or head, to put an end to their misery. In many instances they dragged each other from the opposite ranks and wrestled and cut one another in pieces; and fortunate was he whose knife first found out the vital part in his foe during the deadly grapple, though perhaps in his turn to be laid low by the same means. So hard were the enemy pressed at this moment, that a captain of consequence blew himself up, nearly involving some of the Europeans in destruction.

"The number of the various articles taken from the enemy was very great; but as none were allowed to leave the field, and as they had no spare hands, like the people of the native chiefs, they were thrown aside, when a cry arose that the Ashantees were getting between the centre and the left, which was the fact, as one party from the Dutch town, who supported the right of the Cape Coast people, had given way and the enemy had rushed into their place. Besides this, the whole of the Danish natives, with their caboceers at their head, had fled early in the action, and the swallow-tailed banners of Denmark were seen safely flying in the rear. The centre were now obliged to fall back and relinquish every advantage, sustaining a galling fire in flank, and closely pressed with the mass of the enemy, who evidently were making a bold push to seize or bring down the whites. Captain Rogers, who was advancing with a small piece of artillery, would have been taken, had he not very promptly distinguished them as the enemy. This was the crisis of the battle; Colonel Purdon advanced with the reserve, and the rockets, a few of which thrown among the Ashantees occasioned the most dreadful havoc and confusion: the hissing sound when thrown, the train of fire, the explosion and frightful wounds they inflicted, caused them to suppose that

they were thunder and lightning, called *snowman* in Fantee, by which name they are now known among the natives.

"Another party of Ashantees having attacked the left of King Cheboo of Dinkera, the Winnebahs fled at the first fire, nor halted till they reached Accra; but a few rounds of grape shot, thrown over the heads of our people, restored the battle there also, Cheboo being already in advance with part of his people driving back his opponents. On the right, the battle was not for a moment doubtful; the king of Akimboo drove all before him, and penetrating to the king of Ashantee's camp, took them in flank; his path was marked by the column of smoke that rose in front, the short grass being dry, from our forces having bivouacked at the roots of the trees for two nights, together with extreme heat, caused it to take fire; the explosions of some Ashantee captains, who at intervals blew themselves up in despair, which was known by the smoke that arose over the trees; the shouts and groans of the combatants, with the burning grass, and the battle raging all around, formed no bad idea of the infernal regions. Fancy may indeed imagine, but it cannot describe such a scene of havoc and destruction, more resembling the wild fiction of an oriental tale, than one of absolute reality. The Danish natives who had fled at nearly the first onset, now perceiving the enemy to be repulsed by the rockets and grape shot, advanced, and taking possession of the plunder, which was immense, deliberately walked off the field; they sent to request more ammunition, saying they had only received twenty rounds each from their own government; and when upbraided with their bad conduct, they said it was against their fetish to fire on a Monday. About one o'clock, the heads of the Ashantee chiefs began to be brought in. Several of the blood royal and principal captains were known by the residents; when the deaths of any of them were reported to the king, he offered up human sacrifices to their manes in the heat of the battle." p. 118—122.

As the reader has before seen, one of the trophies gained by the allied army was a head supposed to be that of the brave and ill-fated Mac Carthy.

"The whole of the Ashantee camp," proceeds Major Ricketts,

"Was taken, together with their baggage and gold; the amount of the latter was said to be very considerable, but the whites never could ascertain what the natives obtained. Towards the end of the day, a great many slaves or prisoners were taken by the natives, who subsequently sold them to slave vessels to leeward of Accra, being satiated with the multitudes they had killed, in the early part of the fight, and until it was dark, parties were coming in with plunder from every quarter. The troops lay on their arms all night, as it was not known but that the King, with his surviving friends, might make an attack upon us in despair, having been seen in front, wandering over the scene of his blighted ambition. Through the night, at intervals, some of our native allied chiefs struck their drums to some recitations, which were repeated along the line, and as they died away, had a most pleasing effect, but were generally succeeded by deep wailings and lamentations from the glades, in front of our position, apparently from some unhappy Ashantee women looking for their friends among the fallen.

"The loss of chiefs on our part was but small; Mr. Richter was wounded in the thigh early in the action, and obliged to leave the field, but his men did not follow the flying portion of their countrymen. Narboah, the captain-general of the Akimboos, the chief captain of the Queen of Akim, and Quashie Amonquah, chief of Esseecoomah, were the only persons of rank that we lost. The latter was regretted by every one, as several of the natives were always accusing him of treachery, and he was determined to show in the day of battle his sincerity, he therefore made a bold attempt to seize the King's person, and to take him dead or alive, and even had his hand on the royal basket to pull him down, when he was shot in the neck and secured. The King upbraided him for his treachery, and ordered him to follow, which he refused; order was then given to decapitate him; a party of Cheboos attacked the King, but Amonquah was already killed, and his head, if they have preserved it, is the only trophy which they can exhibit. His brother, Abaggy, was wounded in the thigh, or, as he says, "he would have made the King pay dear for his brother's head," which none doubted.

"The number of our forces, from the best information, amounted to eleven thousand; three hundred and eighty with muskets; that of the enemy was estimated at ten thousand, and much of the fighting was with the knife. We calculated our loss at about eight hundred killed and one thousand slightly wounded. The enemy it is supposed must have lost full five thousand men: a great many of their chief men were killed, whose names were familiar to African readers." 122—124.

Among the prisoners were Oroosoe Doome, the last Ashantee resident at Cape Coast in 1818; Oroosoe Ansan, the boy King of Encensah, beyond Ashantee; and the King of Ashantee's Crabah, a female dedicated to the sooman, fetish, one of his wives, one of his oceras, or page, a male dedicated to the sooman Enteyquah's wife, Otil, King's linguist, and one of the Accras of the King of Bewobin.

It seems that the native chiefs, instead of going in pursuit of the fugitive

King, returned with their people to Accra. Major Ricketts is of opinion that had the Ashantees delayed the battle a few weeks, the coalition would have fallen to pieces. "To show," he remarks, "what contrivances and resources this singular people have, it may be mentioned that in the "wallets" of some who fell, were found the Pangolin\* or ant eater, scorched for food, while instead of shot among other things were found cowrie shells loaded with lead." p. 126—127.

After remarking that it was singular to see some of the natives under the Dutch flag fighting by the side of the allies, while had the latter been at Elmina, the former would have been found in the opposing ranks, as some of them were at Affettue, our author gives the following notice of a martial lady, who figured on the occasion:

"The Queen of Akim, who evinced much activity in the war, is about five feet three inches in height, with an infantine look; her voice is soft, evidently modulated to interest her audience, but cracked as a singer would express it, from constant use. She is an excellent beggar for munitions of war and distilled waters: just before the attack she went along the line with a massive necklace of leaden bullets, and in her hand a gold enamelled cutlass, and she was afterwards in the hottest part of the action. To some of the gentlemen who called on her the day before, she said among other things, "Osai has driven me from my country because he thought me weak, but though I am a woman, I have the heart of a man." " p. 128.

The important and memorable battle of Dodowah, was fought on the 7th of August, 1826.

On the 21st of September, Sir Neil Campbell disembarked at Cape Coast, and Lieutenant-Colonel Purdon having obtained leave to return to England, our author was appointed by the governor to the military and civil command of the Gold Coast. Immediately after the governor landed, he received some of the principal personages among the natives, and congratulated them on the recent victory. On the 26th, the following chiefs, at the request of the governor, who had despatched messengers for them, assembled in the hall at Cape Coast Castle, viz. Cudjoe Cheboo, King of Dinkera; Awoosooco, King of Tueful; Ahmonee, and Baffoe, chiefs of Annamaboe; Adookoo, King of Fantee; Kings and head men of Cape Coast. The governor, after thanking them in the name of the King of England for their bravery in the battle, said that as the King of the Ashantees was now so humbled, it would be the best time to inform him that peace might be granted to him, on his soliciting for it, and giving security for his peaceable conduct in future to the King of England and all the allies. To such a message, they objected on the ground that the King of Ashantee would regard it as an evidence of submission; and asked for a delay of twelve months, predicting that in that time the Ashantees would themselves ask for peace. The governor refusing the delay, as being contrary to the orders of the King of England, they declined making any promise unless all the allies were consulted. They were reminded that the distance of the others, viz. the Queen of Akim, the King of Aquamboe, and the chief of Aquapim, rendered an immediate conference with them impossible, but that messengers had been sent to Captain Hingston to assemble them at Accra. The Kings and chiefs continuing obstinate, the governor at length apprised them that his orders to make peace were peremptory, and must be obeyed without any stipulation in their favour, if they would not consent to send to the King of Ashantee. He then gave them some presents, in compliment to their valour. The incidents immediately following, we give in our author's words:

"The Kings and chiefs still remaining in Cape Coast, the governor resolved to send a few presents by the most direct road to Coomassie. The King of Cape Coast was directed to select three intelligent men, one of whom could write, to proceed openly with a paper containing what he wished to say to the King of Ashantee. The Kings of Dinkera, Tueful, Warsaw, Fantee, and the chiefs of the Assin country, were also directed to send a few per-

\* "The Pangolin is a native of the torrid climates of Africa, is incapable of being carnivorous, since it has no teeth, but lives entirely on insects." Its conformation is singular.

sons as an escort, but which they refused. It was reported that the Kings of Dinkera and Tueful had said, that if the mission met with any harm, it would be their own fault in quitting Cape Coast; by this it was supposed that they wished to intimidate them from undertaking it. His excellency upon hearing of this, sent for the King of Dinkera, but he did not attend; not from any disrespect to the governor as it afterwards appeared, but from fear that he might be detained a prisoner in the Castle, and be delivered up to the Ashantees in order to obtain peace. The governor then sent for a few of their people, and directed them to inform the Kings of Dinkera and Tueful, that in one hour they and every one of their followers should leave the town, for their disrespect to him on this occasion; the projected mission to the Ashantees was in consequence abandoned. On the 10th of October the governor proceeded to Accra, but the chiefs who were expected did not assemble, being under Danish influence.

"Sir Neil Campbell returned to Cape Coast on the 19th. On the day of his departure from Accra, Cudjoe Cheboo, the King of Dinkera, sent two messengers to request his forgiveness: they were received by the King of Cape Coast, but he did not, as was customary, acquaint the commandant of their arrival, but informed them of the governor's departure, and said that on his return he would send to acquaint him of it, which he did accordingly, but not as from the governor. His excellency sailed on the 15th of November for Sierra Leone. On the 15th of January messengers arrived at Cape Coast from the Assins to Cabocean Bynie, acquainting him that some people from Adansay, a place adjoining the Ashantee country, and a day's journey from Coomassie, where the Assins had resided since they deserted from the Ashantees, requesting of him to ask the commandant to find some person to be present with those expected from the different allied chiefs, for the purpose of hearing what they had to propose.

"The commandant told the Assin messengers to inform their chiefs that he was obliged to them for their proposed interview, but that he could not, as commandant of the British forces, condescend to send any persons to meet messengers from the chiefs alluded to, and that Cape Coast was the proper place for the people from Adansay to deliver their proposals; but that he had not any objection to the King and caboceers of Cape Coast sending two or three men to be present, when the people from Adansay might state their object. Two men from the chiefs were accordingly sent, and after staying in that country a considerable time, they returned to Cape Coast, and said that the people from Adansay did not wish to come to Cape Coast, as it might be supposed that they had something of importance to communicate, whereas they were only desired by their chiefs to discover where the Assins were, and then to return immediately. About three weeks after this the chiefs of the Assins sent for the two Cape Coast messengers, stating that the Adansay people wished to return home, and that the Assin chiefs were desirous they should be present for the purpose of hearing what message would be sent to Coomassie.

"The messengers were accordingly sent up, having first been instructed by the commandant and the native chiefs what to say on behalf of them, and the Cape Coast people, in case any message likely to prolong the war was sent to the Ashantees.

"After the Cape Coast messengers had remained at Yanoomassie for three weeks, or more, and none of those expected from the different tribes appearing, the chiefs of Assin sent one of them down to say that it appeared that none of the chiefs had any intention of sending to hear what might be said to the Adansays on their returning home. The commandant, immediately on hearing this, despatched two trusty soldiers with instructions to proceed to Yanoomassie, and to acquaint the Assin chiefs that he wished to send a message to the King of Ashantee, which they were to deliver to the people from Adansay, in their (the chiefs of Assins) presence. The message was as follows:—That the commandant had received orders to make peace with the Ashantees for the English, and for such of the native tribes as were desirous of being included in this pacific proposal; and that if the Ashantees were inclined to peace, he should be happy to see any of them at Cape Coast for that purpose; that should they be afraid of obstruction in their way down, he would, on being acquainted therewith through the Assins, take measures to secure their safety both in coming and in returning. The soldiers accordingly accompanied the Adansay people a considerable distance on their way home from Yanoomassie. The Assins sent four men with them to Adansay, with directions to return in thirty days from the 14th of May.

"A few days before the time appointed for their return, a sergeant with some soldiers was despatched, accompanied by messengers from the chiefs, to wait their arrival at Yanoomassie, with orders to escort any messengers from Ashantee direct to Cape Coast; but it was long after the time fixed before the Assin messengers returned, in company with nine men from Adansay, bringing a message from the chief of that place to Cape Coast, importuning that the chief of Adansay was the person who settled all differences between the Ashantees and those at war with them; that he wished the commandant of Cape Coast, and all the allied chiefs, to send messengers to him, then he could see the King of Ashantee respecting peace. The commandant knowing that none of the native allied chiefs would consent to send, or allow persons from him to pass to Coomassie, desired the messengers to wait a few days, and he would give them an answer: accordingly on the 14th of May he made the following reply: "Tell the King of Adansay I am much obliged to him for his goodness; that the King of England wants no war with the natives of Africa; justice is all that is required; there is no war in any other country but this; all is peace and happiness. That if the King of Ashantee is willing to make peace, and if he will send to Adansay proper persons for that purpose, I will, on being acquainted therewith through the Assins, send up a guard

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to meet them half way; that the Ashantees need not be afraid of sending to Cape Coast, as I and the Cape Coast people will take care that none of them shall be molested, either in coming or returning; and when peace shall be made, all quarrels will be forgotten."

"On the 25th of July, 1827, a follower of Quashie Amonquah, a chief who fought with the Ashantees against us at Cape Coast, on the 11th of July, and who afterwards joined us, and fought against the Ashantees in the battle of Dodoowah, and was there killed, was this day brought a prisoner to Cape Coast, charged by the allies with having gone secretly to Adansay, and pretended that he had been sent by the commandant of Cape Coast with a message to the King of Ashantee." p. 132—138.

It seems that the real object of this man was to dispose of a roll of Portuguese tobacco which he had obtained, and which he thought he could use to greater advantage at Coomassie than elsewhere. He was subsequently delivered to some of the allied chiefs, and detained by them as a prisoner.

The commandant, apprehensive that some of the native chiefs might interpose some obstacles to the Ashantee mission, which was now expected, information being received that it would probably arrive at Yancoomassie on the 3d of August, that officer immediately despatched a respectable man, a Sergeant in the militia, and a messenger from the natives of the town, with directions to the native chiefs, having for their object the security and unmolested progress of the mission.

It was afterwards represented that in consequence of the imprisonment of the tobacco-man, the King of Ashantee was afraid to send messengers to Cape Coast, unless the chiefs of Adansay would take fetish that they would not incur any danger. In order to remove this apprehension, this man was sent to Adansay.

The commandant sent also by a man who could read and write, a paper as follows:

"The governor of Cape Coast understanding through the Assins, that the King of Ashantee did not like to send persons to Cape Coast to make peace, being doubtful whether they would be safe from the circumstances of the man who went to Adansay, and made use of his name, having been demanded by some of the allied chiefs and kept a prisoner; the governor therefore sends that man and some soldiers to tell the King of Ashantee, that the path is opened for any of his people to come to Cape Coast for the purpose of making peace, and should the King wish it, they are to remain at Adansay, until his messengers are ready to escort them down.

"The governor of Cape Coast sends a book of God, (an Arabic bible, in hopes some of the Moors who frequent Coomassie may be able to read it), to the King of Ashantee, that he may believe what the governor says is true, and that no harm will happen to any of his people whom he may send to Cape Coast." The commandant further gave orders, that if no objection was made on the part of the chief of Adansay, the man alluded to by the King of Ashantee should be sent to Coomassie with the bible above-mentioned. The commandant, in order to show the Ashantees that he was not displeased with the man, gave him some presents, and entrusted him with a silver medal as a token that he came from him." p. 142—143.

After some means had been taken to ascertain the truth or falsehood of a rumor that some of the allied Kings and chiefs had assembled, with objects hostile to the mission from the Ashantees, the mission itself arrived about the 1st of September at Yancoomassie.

"All the merchants were in consequence assembled in the government hall, at the Castle, when the following message from the Ashantees was delivered in their presence to the commandant: That the King of Ashantee found it was no use in fighting against white men, and wished to make peace and to be in future subservient to the white men; that his majesty had sent down proper persons to make peace; who, with followers amounting to one hundred and forty, were at Yancoomassie. The commandant, in reply told them, that he was very glad to see them, as they had come to do what was good for the country, and that therefore they were welcome to Cape Coast. He sent some rum to them, that they might drink the King of England's health." p. 144—145.

On the 11th of October, 1827, the Lieutenant-Governor, Lieut.-Col. Lumley, arrived from Sierra Leone, in the British ship Eden. From some distrust as to the dispositions of the allied chiefs, the Ashantee messengers delayed their appearance till the 23d, when they had an audience of the Lieutenant-Governor. The particulars will be found in the subjoined extract:

"The Ashantee messengers were presented to the lieutenant-governor who had assembled all the officers and merchants to receive them: great form was observed by the messengers, one of them, a relation of the King, had on a cap made of monkey-skin; it had a tail which hung down on the back of his neck; on the front of the cap, was a gold plate, about five inches long and two inches broad, upon which scales were neatly represented. On this man being desired to deliver his message, he took off his cap, and gave it to the chief of Assin, who handed it to one of the Fantee chiefs, and he to another, and lastly to the King of Cape Coast, who delivered it to the lieutenant-governor. The messenger then said that the King of Ashantee was very sorry for what he had done, and hoped that the English would pardon him; that he found there was no use in his fighting against white men, and therefore wished to be under their control, and as a token of his submission, he now laid his cap at the King of England's feet.

"On the 12th of December, several chiefs, viz. the King's of Warsaw, Dinkera, Assin, Fantee, Tueful, Annamaboe, Cape Coast, and many others of minor note, being assembled according to notice sent to them, the following terms were agreed to, as being those on which peace would be granted to the Ashantees, viz.,—that they should lodge four thousand ounces of gold in the Castle of Cape Coast, to be appropriated in purchasing ammunition and arms for the use of the British allies, in case the Ashantees should again commence hostilities; and that two of the royal family of Ashantee, whose names were mentioned, should be sent to Cape Coast as hostages.

"The King of Accombo, the Queen of Akim, the chiefs of Aquapim and the Accras were not present at the meeting, but messengers from each of them arrived a few days after, and the terms on which peace had been offered being explained to them, they signified their approval on the parts of their respective chiefs.

"Several attempts were made to ascertain from the Ashantee messengers some particulars connected with the several actions, but no satisfactory reply could be obtained. It appeared that they acted as spies on each other, for they would not give an answer to any question without first consulting among themselves. The only information we obtained was, that there were at Coomassie a white man taken at Affettue, and a mulatto man of Cape Coast, taken at Assamacow. The Ashantee messengers, after remaining at Cape Coast a few days longer, departed for Coomassie, accompanied by a respectable native named John Carr, and a lad of colour, named John Buckman, who was also a native and educated at Cape Coast, selected for that purpose; and messengers from most of the native allies.

"The party arrived at Coomassie on the 4th of February, as will appear by the following extract of a letter written by the lad of colour, copied verbatim:—"Now for the news: we arrived here on the fourth instant in the morning about seven; the King and his people assembled and saluted us in public manner, and also many strange things I saw on that day: about two hundred men carrying golden swords, and also skulls molted of gold, every thing about of him gold. When we went before him, he sat on his higher throne, and when he saw us, he made his hand a motion to pass, when he did not say with his mouth, after he sat he also came with his chiefs and saluted us; all the great umbrellas appeared on that day was two hundred and thirty. Interview on the next morning he sent us presents of pigs, and sheep, plantains, yams, and some other things; also four ounces and eight ackies of gold between me and Mr. Carr. Indeed he has treated us very well for to do this. Now as I am writing this, his sister has sent us five ackies of gold and the above like. Since we arrived, the inhabitants has not fail of playing—of rejoice for peace. On the Sunday last, the tenth, they killed a man; very large European house they have erected here, if you know Amorah of Accra I would say that the King's form like him, also his manners; he is very good King, because he has, since we arrived, behaved very well to us; every day he sends us couple of pots of palm wine, sometimes four, and also his people they speak very well to make peace, only they had some doubt on the part of the Assins, and Cudjoe Cheboo; this is all the news I could send you at present. We arrived on the fourth."

"Shortly after this the white man alluded to as being prisoner at Coomassie, and who proved to be private Patrick Riley, of the Royal African Corps, taken prisoner on the 25th of April, 1824, with the man of colour, John Duncan, a private in the militia, taken in the battle near Assamacow, on the 24th of January, 1824, were sent to Cape Coast by the King of Ashantee, accompanied by messengers from him, who stated that the King, in order to show the Europeans his sincerity in wishing for peace, had immediately, on being made acquainted with the governor's wish to have these two persons returned, sent them down, and that in return the King requested that some of his family might be sent, particularly his head wife, who had been taken prisoner at Doodowah, and to allow one of his chief Achampong, and some of his subjects, who were prevented by the allies from returning to Coomassie, by keeping such a strict watch over Elmina; that he would, on these terms being complied with, endeavour to collect the sum demanded of him as security for his good behaviour, and send it down. But his request could not be complied with, as the King's wife had been taken prisoner by some native chief under Danish influence, and as the Danes were dissatisfied as regarded their own security with the proposed arrangement, they signified their intention of making peace for themselves, and which the possession of this female would probably induce the King to grant more readily, and the whole of the native allies had signified their determination not to allow any of the Ashantees at Elmina to return to their country until the King of Ashantee had given proper security for his peaceful behaviour.

"The European soldier and the man of colour stated that the King had behaved well to

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them during the whole period they were prisoners at Coomassie. Riley said, he had enjoyed better health while there (a period of four years) than when at Cape Coast; but he appeared confused in his ideas, and having been kept at a small village a short distance from Coomassie, where he was only allowed to walk about, he could give but an indifferent account of the country. He related the following statement of his capture: On information reaching Affettue that the Ashantees who had defeated the allies on the 25th of April, were in quick advance on that place, the troops in consequence commenced their retreat to Cape Coast; he, however, with two other European soldiers of the Royal African Corps, remained behind, and got possession of some ration rum that had arrived for the troops: on some of the enemy coming to the premises where they were, one of them fixed his bayonet and charged them; and they immediately decapitated him. Riley and the other remaining quiet, their lives were spared; they were, however, stripped of their cloathing and disarmed, and Ashantee cloaths were given to them to wrap round their bodies. They were shortly after sent to Coomassie, where his companion died in about twelve months. Riley was a few months after his return to Cape Coast, sent to England." p. 146—152.

Lieutenant-Colonel Lumley having returned in the British brig Clinker to Sierra Leone, Capt. Hingston was left in command at Cape Coast. Our author, it appears, had sailed for Sierra Leone on the 9th of January.

About the end of April, a letter from the King of Ashantee was brought to Capt. Hingston by Buckman, the youth already mentioned. This royal epistle and the answer which it received, will, of course, interest our readers.

*"Saturday morning, Coomassie Castle, 12th of April, 1828.*

"SIR: I beg to acknowledge your letter of the 9th of last month, and on which I took it into consideration of granting your request; but as I received some information that Fantees are already marched for Elmina, to put me in great doubt with all my people, I thought when the peace was concluded would for all my subjects. Therefore I send your messenger, Mr. John Buckman, with my messenger, so that you will see into and settle them for peace. If such made by you, will get some of the Ashantees that are at Elmina to come with Mr. John Buckman on his return. I beg to inform you that the amount of the security of four thousand ounces of gold, that was too much; but however as my ancestors has lodged four hundred ounces, for the security of friendship, I beg to do the same; and as soon as Mr. Buckman will return, I shall speedily return them with such amount. I beg to inform the reason Mr. Carr so stopped. If I do send him without the demand, would seem if not liking to make peace, and not regarding you; therefore I beg you will excuse me.

"I have the honour to be, Sir, your humble servant,

OSAI COUTOE,



his mark.

Witnesses, { JOHN CARR.  
                  { JOHN BUCKMAN."

Colonel Lumley having left instructions with Capt. Hingston not to make any alterations in the terms offered to the Ashantees for peace, he made the following reply:

*"Cape Coast Castle, May 1st, 1828.*

"SIR: I have the honour to acknowledge the receipt of your letter dated 12th of April, 1828, relative to the pending negotiations for peace: in reply, I have to inform you that no other terms can be acceded to than those originally proposed, viz. four thousand ounces of gold to be lodged in this castle, as well as two principal persons to be sent as hostages for the future tranquillity of the coast. That as soon as the above terms are complied with, and not before, Achampong and his companions at Elmina will be allowed to return to Coomasie. If the terms proposed are not acceded to by your majesty within twenty days after the arrival of John Buckman and the messengers at Coomassie, you will order John Buckman and the other persons from Cape Coast to return; or, if you wish Carr to remain, that some Ashantee chief be sent to reside at Cape Coast. The dispute between the Fantees and Elminas cannot be allowed to interfere with the more important question between the British and Ashantees. None of the Cape Coast people have joined in the war against Elmina.—That on peace being concluded, every exertion will be made in conjunction with the governor of Elmina, to arrange the dispute between the Fantees and Elminas. I send to your majesty three Ashantee prisoners, who were captured during the war.

"I have the honour to remain, with sincerity,

"Your most humble servant,

J. HINGSTON,

Captain and Commandant.

*"To his Majesty, Osai Cootoe, King of Ashantee."* p. 154—156.

Major Ricketts begins the ninth and concluding chapter of his "Narrative" by referring to the discontents of the native tribes who had joined in

the war against the Ashantees with the natives of Elmina. The latter, it seems, instead of remaining neutral, "as they had signified their determination," aided the Ashantees by supplying them with munitions of war, and information of the movements of the British. They were charged in particular, with having bought powder from an American vessel, which the governor of Elmina would not allow to be landed, and with having afterwards sold it to the Ashantees.

The origin of the animosity of the Fantees against the Elminas, is traced up to the year 1807, when the Ashantee army attacked Annamaboe Fort, and many of the women, children and infirm men sought refuge at Elmina, carrying with them a good deal of property. The Elminas were charged with having delivered many of these persons up to the Ashantees, who sold them for slaves and appropriated their valuables to their own use. Influenced by these recollections, most of the natives who had fought against the Ashantees, engaged to attack Elmina, and commenced encamping in its vicinity; stating, however, to Lieut.-Col. Lumley that they would be satisfied if the Elminas would pay to the Fantees a certain sum of money, as a compensation for alleged losses. Col. Lumley wrote to the governor of Elmina on the subject, who replied that the Elminas denied the accusation, and refused to pay any thing. The manner in which this business ended, our author promises shall "be stated in its proper place." It is much to be regretted that he should never have paid any regard to putting his facts in their "proper places," until his book was nearly finished.

We are now told, somewhat suddenly, that Lieut.-Colonel Denham had been appointed Lieutenant-governor of Sierra Leone. This officer sent Major Ricketts back to Cape Coast, where he arrived on the 5th of June, 1828, and soon organized a very respectable militia. It being the wish of the British government to procure a peace with the Ashantees, if possible, and nothing having been heard from Coomassie since Capt. Hingston wrote to the King, Major Ricketts shortly after his arrival, despatched the following written message:

*"Cape Coast Castle, 14th of June, 1828.*

"Major Ricketts acquaints the King of Ashantee that he has returned to Cape Coast as governor. That he is sorry to find peace has not yet been concluded between the English and Ashantees. Before he left the Gold Coast, from what had been done, he expected the peace would have been settled in a few weeks, but it is now six months since the first messengers returned to Coomassie. There is a vessel about to sail for England, and the governor wishes to know what the King of Ashantee intends to do, that he may acquaint the King of England therewith. The governor of the Cape Coast wishes the King of Ashantee well." Major Ricketts also wrote privately to Buckman, one of the messengers from Cape Coast, to use his endeavours to get the four thousand ounces of gold, but that if he found there was no chance of succeeding, he was to get as much as he could, and take a bond for the balance payable by instalments; also to acquaint the King of Ashantee, that gold trinkets and aggery beads\* would be accepted." p. 161—162.

In answer to this message, four letters from Carr and Buckman were received, which Major Ricketts gives "in the style in which they were written." We select the second for the entertainment of our readers:

*"Coomassie, Saturday, July 12th, 1818.*

"SIR: I beg the honour to enclose you this letter. The King called us yesterday, about two o'clock in the afternoon, in his palace, because we make application to him to give us

\* These beads are as valuable as gold in the estimation of the natives, and are supposed to have been introduced into the country in former ages for the purchase of slaves. They are generally found under ground, from which it is presumed they must have been used to decorate persons of consequence in former times when interred. To this day the natives keep up this ancient custom of burying their dead with a much pomp as the family of the deceased can afford. These beads are so greatly prized, that the natives do not think themselves sufficiently fine on great festivals and public occasions, unless decorated with some of them. They are the brightest jewels of the country, are very rare, and some traders to the coast endeavour to get similar ones manufactured, and although the imitation is exceedingly good, yet the natives are such great connoisseurs that they immediately discern the difference. p. 161, 162.

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messengers for conveyance. The King gave ours four reasons; first, that when caught late Mr. Williams at Samacow, he returned him without ransom: second, that when we came here he gave one white man and one coloured man, and what he requested you did not grant him, (that was his families,) but sent some unknown persons: third, that we come and he received us, and content to make peace; but now a deserter has come and informed him that your allies are going to kill his messengers at Elmina, therefore, if he did grant the security of peace, the same way turning to him as an enemy: fourth, that King of England he know that he was conqueror of all European kingdoms, and the King of Ashantee was the same before on all blacks, and whenever he fights and conquers, if be that the people give up to serve and make peace with him, he was to bid a great amount that he like; but after having seen that the people truly making good peace through their fidelities, these then he uses to reduce some off, but they said that nothing will be reduced off; that shows that it was not good peace, but still reckon him as an enemy. Even if the amount was ten thousand ounces of gold bidden, and it reduced to eight thousand ounces, he would yield it; but this shows treachery, and not good friendly peace hereafter; therefore, he rather blow up once, if white men his masters mean to come over and fight with him, but as himself, he will never come again, and he is very sorry that he is the King of England servant too, and now he has cast him away yielding up for peace, but still forcing him, and going to kill his messengers at Elmina. I beg leave, further, what I would not fail to inform your command, that there was some Assins came for as his dominions, river Pra side within, some have already made houses and villages, when King heard it, send and brought them from the fifth of this present month to yesterday, sometimes ten, sometimes twenty, which he never forgave them, but kills; we made enquire for that purpose, and was said that they got some families at Adansay, and mean already to come on this King's side, and he did not admit them because they were great rogues in the palaver, that might be true, because the last messengers send to me told me, that while he was coming, he was informed that some Assins have run away from our territory, and come this King's side: he said he is ready to make his oath, if required of him. The King said, that if on return of this messenger he brings what he requested, that will show that you will give him good peace.

"I have the honour to be, Sir,

"Your most obedient, humble servant,

JOHN BUCKMAN." p. 165—167.

Major Ricketts strenuously endeavoured to reconcile the difference between the natives encamped near Elmina, and the people of that place; but it would seem, without effect. On the 20th of September, 1828, he departed from Cape Coast for Sierra Leone, to assume the government which had devolved on him, in consequence of the death of Lieutenant-Colonel Lumley; who, we are incidentally told, had again succeeded to the government of Sierra Leone, on the death of Lieutenant-Colonel Denham. Some time after Major Ricketts' departure, the natives hostile to those of Elmina, attacked the town of that name, and were repulsed with considerable loss. They have since remained quiet.

We now approach the conclusion of the "Narrative," which is in these words:

"The Ashantees since their defeat at Dodoowah, have not shown any hostile intentions; and it is said that notwithstanding the prohibited intercourse with them by the native chiefs, a considerable trade is still carried on by smuggling. The Ashantees trade now principally to Assannee, which is situated on the sea coast, considerably to windward of Cape Coast.—The merchants are allowed four thousand pounds per annum for maintaining and garrisoning the forts at Cape Coast and Accra, which although they have the whole management of the affairs, are still considered dependencies on Sierra Leone.

"The negotiations remained in this unsettled state until the month of April, 1831, when the King of Ashantee sent a son and a nephew of his as hostages, to be educated at Cape Coast Castle, accompanied with six hundred ounces of gold to be lodged there as a security for his future good conduct towards the British, Dutch and Danes. Thus terminated these disastrous disputes which had disturbed the country for a period of nearly ten years." p. 174—175.

The residue of the volume is entitled "*A brief View of the present state of the Colony of Sierra Leone.*" We found this performance much easier to be understood than its associate: either because Major Ricketts had during the probationary period of his writing the "Narrative," acquired the art of intelligibility; or, because while perusing it we grew sufficiently familiar with his manner to become capable of penetrating his meaning, as men see better after remaining a few minutes in a room nearly dark, than when they first entered it. But our extracts from the "Narrative" have been so copious, that no room is left in the present number for any citations from the "View."

## MR. BIRNEY'S LETTERS.

*From the Huntsville (Ala.) Democrat.*

## THE COLONIZATION SOCIETY.

We give place to the communications of our respected fellow-citizen, James G. Birney, Esq. upon African Colonization, with great pleasure. It is a subject upon which it becomes every man to form an opinion; and the materials for forming a *correct* one, can no where be found in a more agreeable form than they will be made to assume in the short essays of Mr. B. We hope to see them generally copied; because we do not believe the same space can be filled with matter of more universal and deep interest.

The Colonization Society expects to recommend itself to the favor of the public, solely by the *merit* of the great work in which it is engaged. Admit that its means are almost infinitely disproportioned to the vastness of the object: let this not damp the ardor of its friends, when it is remembered that this mighty continent has grown up from a colony less prosperous in every point of consideration, in the sixteenth year of its existence, than the one at Liberia. And there is one circumstance which has raised up opposition to the Society in certain quarters which should make favor for it with us.—The Abolitionists and Emancipators of the North refuse it their countenance and support, because it *limits* itself to the colonization of the *free* people of color of the U. States. We stop at this point, and here the Society is with us. *They* wish to go further.

It is true, from the experience of the few years of its operation it may be predicted, with safety, that the funds of the Society will in a few years be inadequate to the transportation of those who are tendered to it by persons wishing to manumit them for that purpose; yet, if *individuals* wish to do this who shall object? That the Society receives and will continue to receive the subjects which the silent operation of moral causes may prepare for it, *no one can rationally object*: *Beyond this, it does not propose to go.*

## COLONIZATION OF THE FREE COLORED PEOPLE.

*To the Editors of newspapers in the States of Tennessee, Alabama, Mississippi, Louisiana, and in the Territory of Arkansas:*

THE AMERICAN COLONIZATION SOCIETY, during the last year, offered to me an agency for the advancement of its object in the above mentioned States and Territory. Since undertaking the performance of its duties, I have visited many of the most important points within the district assigned me, and have, personally, to large audiences, exhibited the claims which the subject of colonizing our free people of color upon the continent of Africa, prefers to the public attention. Yet, as comparatively but few persons can be present on such occasions, even under the most favorable circumstances, I have thought it advisable, by your liberal aid, to make them more generally known through the medium of the press. In whatever point of view the plan may be considered—whether favorably or unfavorably to its adoption—it is of importance to the country: therefore the people should know it. If the facts which I propose to use can be veritably set aside, or the propositions and arguments founded upon them successfully controverted, the public good demands that it should be done. If, on the other hand, they are true and unanswerable, they will, I trust, exercise their proper influence upon public sentiment, and lead at last to intelligent and salutary action. The *numbers* in which it is proposed to exhibit the subject, will, *severally*, be short. A re-publication of them in your respective journals, together with a re-publication of the above explanatory remarks prefixed to the first two or three numbers, will contribute not unimportantly, in my humble judgment, to a speedy and correct decision of the community on an important public interest; and will receive the thankful acknowledgments of,

Very respectfully, your obedient servant, JAMES G. BIRNEY,  
General Agent of the American Colonization Society.

## No. I.

*Object of the American Colonization Society—Exemption from Religious and Political Sectarism.*  
TO THE PUBLIC.

The association, known as the American Colonization Society, was formed in the beginning of the year 1817. The object avowed on its organization, and that to which its efforts have been solely directed, is the colonization of the *free people of colour of our country upon*

*the continent of Africa.* The plan is intended to embrace those who are now free, their descendants, and such slaves as may hereafter be manumitted voluntarily, by their owners, or in accordance with the laws of any of the States.—The projectors of this enterprise were actuated by motives of patriotism as well as of philanthropy. They saw their country suffering under an evil—proved by indisputable testimony, coming from all parts of it, to be great—in a particular quarter of it to be still increasing, even more rapidly than the energies which, were it ever to be removed, it would be necessary to summon to the task of its removal. Under this pressure, a wise and chastened love of country forbade that there should be a procrastination, however short, of an attempt for her relief. They beheld too, among us, a portion of the human family, already numerous, and, from causes very active in their operation, fast multiplying—before whose intellectual and moral progress barriers, deemed insuperable, had been thrown—repudiated of respectability and happiness.—A noble benevolence impelled them to place this portion of their fellow men in a situation where no unusual obstacle would debar them from the enjoyment of life, liberty and the pursuit of happiness—in the land of their Fathers, with all accustomed incentives to social happiness and political elevation—making them at the same time instrumental of elevating Africa's millions to the dignity and blessedness of civilization and christianity.

The call of the American Colonization Society to their fellow-citizens to arouse from the slumbers of indolent security—to awake to a sense of their true condition, in reference to the evil spoken of, and to put forth powers adequate to its removal, have been unremittingly made—and doubtless, to some who may read these remarks, and whose attention has not been especially directed to the subject, they have assumed an air of eagerness and importunateness. To show that they are not unreasonable, and that they have been no louder, and not more frequently reiterated than the case will justify, all she asks of the community is, that the facts be known and pondered, and the arguments founded upon them calmly and impartially regarded. This conceded, she stands ready before the wise and considerate to justify her most clamorous note of preparation.

With the prosecution of its purpose, it was supposed that every thing bordering upon religious sectarianism, was uncongenial. The evil to be encountered and removed had infected all classes of the community, whether connected or unconnected with any christian denomination. But whilst the Institution would reject, should it be offered, every degree of exclusive control by any *persuasion*, it calls upon them *all*—and to their honor be it said they have responded in noble harmony—for co-operation, by the strongest motives which can impel to action men anxious to promote the temporal and eternal well-being of their fellow men. It offers to none articles of faith for their subscription; it asks for no form or confession of belief; it pretends not to dive into motive, or to institute any inquisitorial process, but content with beneficence, it leaves its spring to a higher and unerring scrutiny.

The same catholic principle of action has exempted the Society from all control or influence of the political parties of our country. Whilst thus unconnected with any, her members have been drawn from all the great parties of the Union. Indeed, the evil proposed to be removed has no closer necessary connexion with any question of party strife, than it has with a question of science or philosophy; or even with that pestilence which lately with funereal march, swept through our land. For whatever pennon may rise or fall—whatever party may rejoice in triumph or wail in defeat, like the fabled giant, the vulture is gnawing our vitals: still "*ultrices que sedent in limine dire*." Independently, then, of all connexion with sects in religion or politics, they who have most devoted their minds to the subject, declare that our community—especially that portion of it known as the *slave-holding States*—is laboring under a great and growing moral and political disease: they profess to have ascertained its nature: they animate to action, by proclaiming the unsubdued strength of the sufferer, and call upon their whole country to rouse up, and, by one magnanimous effort, throw off the suffocating and infectious load "as easily as the lion shakes the dew-drop from his mane."

J. G. BIRNEY,  
*General Agent of the A. C. Society.*

## No. II.

*The Society seeks support by the exhibition of facts—through the Press,—Auxiliary Societies and authorized Agents—unanimity not to be expected—temper in which the investigation should be conducted.*

The American Colonization Society seeks support by the ascertainment and exhibition of facts, and by the use of such arguments as the facts almost necessarily press upon the mind. In doing this, she is not unmindful of the peculiar relation existing among us. Although the Society originated chiefly in the efforts of slave-holders, for the benefit and relief of themselves and of others similarly situated, yet does she approach with fastidious delicacy, even the prejudices of the *South*. Unreasonable as they must all ever be regarded, by true philosophy, where they stand as obstacles to the truth, yet they may so grow with our growth and strengthen with our strength, as to become habits of thought,—rules of action;—they may become so incorporated with our moral and intellectual constitution, that the sudden and forcible avulsion of them might prove as dangerous to the *body politic* as would have been the tearing away of the Centaur's garment from the shoulders of Alcides. Guarding, then, with scrupulous care against all appearance of dictation; abjuring the spirit of dogmatism, she brings to all the banner of peace and conciliation,—endeavoring to confirm her friends, and persuading others to become such, by the force of truth delivered in kindness.

Information relating to the Society or Colony, is communicated to the public by several modes. *First*, by the *Press*. Besides the ordinary one, of circulating it through the newspapers, there is printed at the city of Washington, where the business of the Society is transacted, the *African Repository and Colonial Journal*, devoted exclusively to the colonial interests, and to such other matters as may be nearly connected with them. This *periodical* is published, monthly, in a neat pamphlet form, at the small sum of \$2 per annum—the profits of the work, if any, being devoted to the cause which it supports. Of the same character is the *Annual Report*, made at each anniversary meeting of the Society, in January,—containing a brief narrative of the progress of the Institution—a notice of any evidences of its growth in public estimation—the number of emigrants who have sailed for Liberia during the preceding year—the progress of the Colony—its trade—its improvement in morals and education—the enlargements of its limits, by purchase, or voluntary cession from the *aborigines*, &c. &c., to which is added the Treasurer's account showing the amount of money received from all sources, and the manner in which it has been expended. It is, also, usually accompanied, by documents of an interesting nature, relating to colonization—and by speeches delivered at the anniversary, by some of the distinguished members of the association. *Secondly*: Another mode of spreading intelligence is, by the organization of *Auxiliary Colonization Societies* throughout the country. These composed of persons, whose worth and intelligence are known to the community in which they reside, have done much, though it is believed, not so much as *ought* to be done—therefore *might* be done—for its public recommendation. They, also, furnish convenient sources of information, necessary to such of the free colored population as may be led to reflect upon the propriety and advantages of emigration. Their members from the fact of their being personally known, give to that class great confidence in the practicability of the enterprise, and in the integrity of those who are engaged in conducting it. From their knowledge of circumstances in their respective neighborhoods, they are enabled, in the most convenient manner, to transfer to the port of embarkation all those who may have made up their minds to become citizens of Liberia. There was, very lately, a practical illustration of the happy operation of this system:—*The State Colonization Societies* of Kentucky and Tennessee sent to New Orleans, at a very trifling expense, (the owners of steamboats having generously granted to the emigrants their passage without charge) more than one hundred and forty adventurers to the Colony—here, they were received by myself as the General Agent of the Parent Society, and under very comfortable circumstances, shipped for their new home, and I could wish, if there be a reader of these essays, whose opposition is impregnated with bitterness, that he had been present, when the brig *Ajax*, employed to convey the emigrants to Liberia, loosed from the Levee at New Orleans, that he might have heard the shout of rejoicing, mingled with blessings upon our country, with which they made the air ring—the grateful farewell—the laugh of joy with some—and have seen on the countenances of others the calm and elevated expression of glorious hope—that, in witnessing this, he might feel and acknowledge that there is *some* happiness in doing the work of God, by making others happy.

The *Third* and last mode to be mentioned of making known its claims upon public attention is, by her appointed *Agents*,—whose duty it is, by all diligent and prudent means, to recommend the plan of colonization within their respective districts—and to make known by public addresses, by written expositions, or by private correspondence, whatever information, may be necessary for a complete knowledge of its state and prospects. To obtain the services of persons *residing in the South*, has been attended with no inconsiderable difficulty.—When the Society thought proper to offer to me the agency of this district, they doubtless, supposed, in making their selection of one who was himself, a native of a slave State,—an owner of slaves and residing for the last fifteen years, in the State of Alabama—possessing a common interest with those amongst whom he should be called to act, that, they had furnished a sufficient guaranty, that no injury was intended to us as slaveholders. In reference to myself, it becomes me, I know, to say but little. But thus much I may be permitted to state—that any compensation the Society could afford to give me for services demanding the exclusion of every other pursuit (and such is the nature of my present employment) compared with the profits of my professional labors, heretofore, at the Bar, forbids the supposition, that I entered upon this agency from considerations of pecuniary gain:—And that nothing but the desire of contributing by my exertions, in some degree, to the alleviation of human woe, and to the promotion of a cause which before God and man, I believe to be most intimately connected with the true interests, and strength and glory of my country, could have induced my acceptance of a station so replete with labor, solicitude and responsibility.

That, on this subject, any more than upon others of a large and comprehensive character, demanding human action, there should be entire unanimity, is not to be expected. On many grounds—such as the policy of making the attempt to colonize,—the expense—the impracticability of the scheme, and even the propriety of a public discussion of the plan at all, in the South, a contrariety of opinion, and that, too, in many instances with persons of acknowledged worth and intelligence, may be looked for. Should there be among those who differ in opinion with me, upon the above, or on other grounds pertaining to this subject, any one disposed to controvert my positions and demonstrate their untenableness, I would expect from him, that he would come to the examination in a spirit of candor, sincerity and friendship—with an unfeigned desire of arriving at the truth, and not with a disputatious spirit seeking the gratification of *triumph*, and giving vent to itself in the language of vituperation and abuse. Might I not reasonably demand of him, that he would enter upon the discussion with the *facts* to be depended upon satisfactorily authenticated,—and that, where,

from any cause, this is not done, they be insisted on only according to their degree of authentication—and, that, above all, loose and rambling assertions, by whatever names they may be authorized, shall not be substituted for the apt<sup>t</sup> and uncontrovertible evidence in the cause. The obligations imposed by rules which I would prescribe to others, I shall be very careful, on my own part, not to violate: and if, after having used all honest effort, according to my humble measure of ability, I should fail to secure your verdict for the cause of patriotism, philanthropy and religion, this consolation will remain to me, that I have so conducted the investigation as not wilfully to lose a friend or make a foe.

J. G. BIRNEY,  
Gen. Agent of the Amer. Col. Society.

### LIBERIA.

The following interesting letter is that mentioned in the last number of the Repository as having been written from Beverley in England, to the Editor of the Hull Rockingham:—

DEAR SIR,—Most of your readers are aware that a colony of free negroes is established on the western coast of Africa, on the shores of the St. Paul's, about 300 miles to the south of Sierra Leone. The territory, which extends 280 miles along the coast, and runs twenty or thirty miles inland, and is called LIBERIA, has now existed eleven years, its population consisting of 3000 emancipated American slaves, and 30,000 of the native Africans, by whom they have been joined. The infant settlers, having overcome their first difficulties, and successfully repulsed the natives, (who, violating the rights of these peaceful purchasers of the soil), attacked them in overwhelming numbers, between six and nine hundred being opposed to thirty-five effective men, the safety of the colony may be regarded as secured.—The accounts of its prosperity are of the most gratifying description. In the principal town, Monrovia, are public buildings for the purposes of education, literature, and public worship, and in its harbour are unfurled the flags of the principal commercial nations of the world. "Negro merchants visit the place from a thousand miles inland, and exchange their gums and ivory and gold for European and American products."\* "Thousands of acres of land of the best quality, hitherto uncultivated, are now yielding their stores under human tillage;" and although destructive to Europeans, to the African constitution the climate is remarkably salubrious. The scheme originated with a society of American philanthropists, called the *Colonization Society*, who, deplored the evils of slavery, and knowing that in the present state of the American constitution its extinction by any legislative enactment was impossible, happily contrived this truly benevolent and practicable enterprise, which, while it strikes off the fetters of the slave and restores him to the land of his fathers, in proportion to its extent extinguishes the slave-trade, and carries the blessings of civilization and religion to benighted and deeply injured Africa.

Such is Liberia, and such were the leading motives of its founders. Necessarily limited in its operations, considering the disparity between its objects and its means, the scheme of emigration cannot be regarded as a substitute for emancipation. It is not, however, without its influence in this respect, its daily proceedings being a standing protest against the sin of slavery. "Already," as is remarked by the Eclectic Review, Nov. 1832, "suspicions, alarms and complaints have been raised in the slave holding states by the very plan of colonization." But, to use the emphatic words of the venerable Clarkson, "some demon has stirred up divisions in the Anti-Slavery Committee, and also among the Anti-Slavery members of this country, so as to set one against the other in the view to be taken of the mission" in behalf of Liberia. The war cry, we are grieved to say, has been repeated by the Eclectic Review, the Anti-Slavery Reporter, and by a pamphleteer of the name of Stuart, the author of "Prejudice Vincible;" so that wherever Elliott Cresson, Esq. the unpaid agent of the American Colonization Society, has appeared, he has been preceded by these publications, which have caused distrust or indifference, or kindled a fierce spirit of uncompromising opposition. It would be unfair to conjecture the motives of this Anti-Liberia conspiracy; as far, however, as two of the parties are concerned, it has evidently originated in cupidity, and a mean jealousy against the attempts of a stranger to interest the feelings of the British public in behalf of this scheme of American philanthropy. Indeed, Mr. Cresson was addressed by one of the agents of the Agency committee to the following effect:—"John Bull does not like to have his cow milked by strangers; England is the preserve of the Anti-Slavery Society, and you a poacher in it—I will write to them to denounce you in every paper in Britain."

In a long and intemperate article the Eclectic Reviewer makes a furious but not altogether unmerited attack upon the Americans for their antipathy to their freed men of colour. To a certain extent this repugnance is not unnatural, considering the admitted inferiority of the African race in moral and intellectual acquirements, attributable of course to the degraded and oppressed condition in which they have been placed. We cannot, however, concur in the profane remark of the reviewer, that "had our Lord himself appeared to the American

\* Higginson's Liberia, p. 17.

nation in the form of a servant, with the skin of a darker hue than their own, they would have exclaimed with one voice crucify him!" But for the conduct of the American people the Colonization Society cannot be held responsible. It is enough for them to answer for their own sins; and really the sentiments of that member of the society who considers the prejudices of their countrymen so deeply rooted, *that neither legislation nor christianity can remove them*, are worthy of reprobation; and also the opinions of the too zealous partizan, who would withhold instruction from the slaves lest it should be *an inducement for them to remain in America* and who recommends the *national prejudices against the blacks* to be cherished, in obedience to an assumed ordination of Providence. These misguided men should consider that the end does not always sanction the means, and it is to be lamented that so excellent a cause as Liberia should have suffered in Britain from their indiscretion. Happily, however, these opinions and recommendations form no part of the Colonization system, and must be laid to the account of individual error. No absurdities of its promoters and admirers can diminish the benefits Liberia has already conferred on Africa and her sons. But even supposing the Society was actuated by no higher motive than a selfish policy, considering the relation in which the African race stand to the Americans, its humanity cannot be denied, while the freed men of colour are placed in a position "which benevolence overlooks and patriotism neglects." We do not wonder that emancipation appears to many humane minds rather an evil than a blessing. Be, however, the motive of the Society wicked or charitable, the free coloured population, with whose ravings the article is crammed *ad nauseum*, have no reason for complaint. If they prefer degradation in America to advancement in Africa, the choice rests with themselves. No compulsion is intended, none can be employed, and this the reviewer knows right well. He would have done wisely had he, with some slight qualifications, retained the opinions he avowed (Nov. 1832), when he said "Whatever dissatisfaction we may feel with the state of the law and of public morality in reference to slaves and slavery, in America, we have no fault to find with the Colonization Society; we have no particle of remaining doubt as to the sincere desire of its projectors and principal supporters to eradicate slavery itself from the American soil; and we esteem them very highly in love for their work's sake."

The charges of the *Anti-Slavery* reporter rest on no better foundation than the authority of Mr. Garrison, an Editor of a negro newspaper, and a convicted libeller in a country where truth is not a libel; who has indeed the candour to admit "that he does not impeach the motives of those who planned the Colonization Society." The Reporter talks of the "flimsy pretences" which serve to disguise "the deformities of the Colonization system," the real tendency of which it is pretended "is not to lessen but aggravate and perpetuate the worst evils of Negro Slavery," a paradox he has not attempted to defend, and which it is therefore needless to overthrow. We may, however, remark, that flimsy as are these pretences, they are, nevertheless, supported by nearly the whole Christian body of the American nation.—And is it not surprising that a "system so atrocious" should be sanctioned by Bishop White, who, for 60 years, has been an ardent emancipator, and our own justly venerated Clarkson, and Wilberforce, the former of whom has declared "that the Society is one of the most magnificent Institutions he ever heard of. Liberia (he says) has done much good, is now doing more, and will still do more."\* All that need be said of the quotation from Garrison, in which the Society is accused of "persecution," is, that those allegations are unsupported by any kind of evidence. And what has the Virginia House of Delegates or its members, Broadnax and Fisher, who recommend compulsory measures, to do with the Colonization Society, who have over and over made this declaration:—"We disavow and reprobate every coercive means, we discard all restraint, we ask no bounties, we solicit no compulsion by which to produce emigration." Besides, the Society have fifty-fold more applicants than means. "At this moment there are many thousands ready for gratuitous emancipation, awaiting only the power of the Society to accept them."

Equally preposterous are the accusations of Mr. Stuart, the author of "Prejudice Vincible," whose own prejudices are unfortunately of an opposite description, and whose book abounds with the most glaring contradictions, and the most shameless want of candour. As is justly observed by Mr. Higginson, "he holds the Society responsible for every sentiment expressed by every speaker at its meetings, and on this ground falsely charges it with acknowledging the right of holding property in our fellow-men; with speaking peace to the sins of the slave-owners, and with persecuting the free blacks." Mr. Stuart says (p. 18), "as long as negro-slavery lasts, all colonies on the African coast, of whatever description,

\* Liberia, by Rev. W. Innes, Edinburg, p. 232, in a letter to Elliott Cresson, Esq. who, since the above was written, has received this practical refutation of one of the many audacious assertions of another assailant under the title of "Clericus," that "of late he (Mr. Clarkson) has withdrawn all countenance from it."—"Mr. Clarkson has the fullest confidence in the purity and disinterestedness of Mr. Cresson's principles and conduct; and he has not the slightest doubt that the Colonization Society in America was founded on moral and religious principles, and with a sincere desire to ameliorate the condition of the American blacks—to prevent the slave-trade, and eventually to civilize and christianize the continent of Africa. Mr. Clarkson laments exceedingly that many of his old and best friends of the Anti-Slavery cause in this country have taken a different view of the purposes and effects of the Colonization Society; but at this time of life, and with his infirmity of sight, he cannot be expected to enter into a public controversy with them on the subject. He intends, however, to set on foot such an investigation in America as he doubts not will prove satisfactory to the friends of Liberia in this country."—The letter was written by Mrs. C. in consequence of her husband's nearly total blindness.

must tend to support it;" but afterwards admits, "that for Africa it (the Colonization Society) is good! It interrupts (he says) the African slave-trade within its own limits, and the least interruption to that nefarious traffic is an unspeakable good." He also, in a letter to the Editor of the *Herald of Peace*, makes the following admissions:—1st. "That for the few coloured people who prefer leaving their native country and emigrating to Africa, it is unquestionably a great blessing. 2nd. To the slaves, whose slavery it has been or may be the means of commuting into transportation, it is a blessing, just in as far as transportation is a lesser evil than slavery. 3rd. That its highest praise is the fact, that it forms a new centre whence, as from our Sierra Leone and the Cape of Good Hope, civilization and Christianity are radiating through the adjoining darkness." What better commendations than these can the Society receive from its most ardent admirers? This writer indeed appears to be consistent only in inconsistency. In the report of a speech lately delivered by him at Glasgow, he asserts that Liberia is a barren and sterile rock; and again, that it is rich and moist; that it hinders the slave-trade, and that it fosters it. So much for the author of "Prejudice Vincible."

Such are the objections of the enemies of the Colonization Society to the Colony of Liberia, and which are brought forward with a singular disregard of candour and fair dealing. Thus the Eclectic Reviewer professes to quote the African Repository, vol. 7, p. 195—231. The quotation is neither in words nor spirit at 195; but as many articles and various topics intervene, he may have seized on stray sentences, and formed his own conclusion before reaching 231. But it is high time to take our leave of them, with a hope that while they are putting forth such works as "Prejudice Vincible," their own prejudices may not remain invincible. In behalf of Liberia we have only to add, that it is an independent African State, open to the sons of Africa indiscriminately, who can bring a good character as a recommendation; and instead of being a ground for jealousy, should be regarded as a common centre, in which good men may unite their energies in behalf of that suffering land. Secure in the consciousness of the general uprightness of their intentions, notwithstanding the objectionable opinions of some few of their members and partisans, the American Colonization Society may smile at the impotency of their assailants, being assured that theirs is a cause which "converts censure into praise, and brightens obloquy into glory." The legitimate objects of the Anti-Slavery Society have our cordial approbation; but while they are rousing the energies of the people of England to demolish slavery in the West Indies, let them not hinder their American brethren in the good work of building altars on the shores of Africa, on which slavery and the slave-trade may eventually be immolated. It should never be forgotten that England is chargeable with the crime of introducing slavery into the states of North America, when these were her colonies! Instead, therefore, of throwing obstacles in their path, rather let us help "to make the crooked path straight, and let every mountain be laid low, and every valley be exalted."

I remain, dear Sir, your obedient servant,

Beverly, May 9th, 1833.

T. S.

#### REV. MR. COX'S SKETCHES FROM WESTERN AFRICA:

We subjoin from the New York Christian Advocate, so much as has hitherto been published of the highly interesting "SKETCHES," transmitted by the Rev. Melville B. Cox, to the Methodist Episcopal Church:—

**PORT PRAYA.**—Port Praya is situated at the south-east part of St. Jago, in latitude fifteen degrees north, on a table eminence of land, about seventy or a hundred feet above the level of the sea. The town, or city, as it is called, is surrounded at a distance, by mountains without number, thrown into every variety of form which a bursting volcano could give to an uplifting mass of earth.

To me the appearance of the place is perfectly unique. There is nothing analogous to it in the United States; and to an American, who has never been out of them, all descriptions of it must be more or less deceptive. Search for the poorest little village on our rivers, or in some of our farthest wildernesses, nay, I might say, by the side of a good mill-stream, and in appearance it would have by far the pre-eminence. When you enter the village, there is something a little redeeming about it; the sight of what is called the public square, and a garden or two, make it quite tolerable; but at best, to use the homely phrase of our supercargo, "it is a beggarly place." In the harbor it strikes one as nothing but ancient ruins, crumbling under the weight of years. In its midst, you see it animated with human beings, too ignorant to make it better if they would, and too indolent to do it if they could.

Still, as a port for water and refreshment for ships, it is one of great importance, and seems to have been thrown from the bottom of the great deep, as a common resting place for vessels from every quarter of the globe, by that hand which so constantly and so abundantly provides for the wants of his creatures.

The buildings are generally remarkably low, built of a dark coloured kind of free stone, stuccoed with plaster, and covered with tile or thatched with grass. The number of inhabi-

tants is estimated at from two to three thousand. It has a church, a custom house, a jail, and a "palace," as it is called, though less like one than almost any ordinary house in America.

Our stay was too short on the island to become familiar with the manners and customs of the people; but we were long enough to witness some of the sufferings which this group of islands has recently experienced. They are not yet at an end. They are still dying daily; and some of the poor I saw picked up by the limbs, as a butcher's boy would pick up a slaughtered sheep, carried through the street without even a "grave cloth," and buried as you would bury a horse or a dog.

Famine is sweeping over these little "specks on the ocean," with far more fearfulness than has the cholera in America. Not less than thirty-three thousand, out of a population of one hundred thousand, have perished within the last twelve months. And the prospect of any relief from the produce of their own country, is still very dubious. A vessel from Portland, and another from Philadelphia, we heard had just-arrived, laden entirely with provisions for the dying. They will be as life to the dead. What we had was but little among thousands, but it will no doubt save the lives of some.

The scenes of wretchedness, as pictured by those who had witnessed it at Antonio, Bravo, and Togo, are beyond description. At St. Jago there was but little of it, comparatively, except from those who flocked there for relief from the other islands. Those of them who still lived, were grouped together in a large yard, under the direction of the police, or the American Consul, and fed from provisions which our country has so kindly sent to them. Ah, the scene was an affecting one. Here and there I was pointed to little orphan children who had neither father, mother, brother nor sister left. Some of them were sitting on the ground with a little garment thrown over them to screen them from the harmattan winds which were then blowing very coldly, so far gone as to be insensible of what was passing around them, and as if patiently waiting for death to relieve them from their sufferings. Others were walking as mere skeletons on the earth, crying with piteous moans for "bread," but whose stomachs, when given, were grown too weak to derive any nourishment from it. Mothers, with nothing but skin and bones themselves, were bowing and courtseying for a copper to buy something for their children, with an importunity that might move a stone. Such a sight I had never before witnessed, and it has left an impression which cannot be forgotten. But God is just and good. Sin, sin hath done it all. Mercy has cried to heaven for the rod of correction, and mercy and love, though unseen to us, are directing and measuring its stripes. The misery of these poor little children is only preparatory for a bliss where death and want are unknown, or designed impressively to teach them and a guilty world, that this is not the home of man.

The weather was not so intensely hot while we were on the island as has generally been represented. Most of the time it was pleasantly cool; sometimes too much so for comfort: and no day, I believe, was the thermometer above summer heat at noon.

**BATHURST, ON THE GAMBIA.**—Bathurst is a beautiful little village, on the south side of the river Gambia, about ten miles from its mouth, and between 13 and 14 degrees north latitude. It is situated on a little island called the St. Mary's, which is separated from the main land only by a very narrow creek. The soil is evidently alluvial; the island rather barren, from four to five miles in length, and perhaps two in breadth. The town receives its name, I believe, from an English lord, who possibly rendered it some assistance in the early history of the place.

Like English settlements in general, it is well fortified with a fort on the island, and protected by another about three miles below, which might easily be made strong enough to command the whole mouth of the river. The appearance of the village is almost enchanting to one who has seen little else than a wide waste of waters for more than two months. The European houses, though few, are well built, handsomely finished and furnished, and some of them tastefully ornamented in front with a row of trees. The huts of the natives are apparently new, and neatly and conveniently constructed, though built of bamboo.

The population is variously estimated, but generally at a little more than two thousand, chiefly Jaloofs,\* and "liberated Africans." Now and then you meet with a Mandingo—rarely with a Moor. These, with eighteen or twenty Europeans, and two white ladies, make up what I suppose is the prettiest little village on the whole coast of Africa.

It is a place of considerable trade, and must ultimately become one of great commercial interest. Vessels are constantly entering and clearing from England, France, and America. They supply not only the settlement itself, but through the merchants, the whole valley of the Gambia, with European goods, and receive in return, hides, ivory, gold, bees' wax, and oil, which are brought from the interior by the natives, and some of the merchants who have occasionally ascended the river.

**RELIGION.**—The cause of the blessed Redeemer here is yet in its infancy; but a good foundation, I trust, is laying. The confidence of the natives in its excellency is every day increasing, and Christianity evidently holds an ascendancy in the place that will justify the hope of great ultimate success. No churches have yet been built, but the town has for several years past engaged the constant labours of a Wesleyan Methodist missionary, and the chaplain of the island from the English national Church. The lower part of the mission house, for the present, is occupied as a church and as a school room: the chaplain officiates in the

\* Sometimes written Walloofs, Jalofs, or Jolloofs; but properly Jol-uhs, giving the U its second sound.

court house. The number of communicants in the English Church I did not learn, but from frequent conversations with the chaplain, I am under an impression that, though small, it is not less prosperous than usual.

THE WESLEYAN MISSION is doing well. The station is now in charge of the Rev. William Moister, an amiable and devoted servant of Christ. He has endured two years' toil with far better health than he expected, and is now daily looking for one to supply his place, when he will return to his friends. Several have been added to his charge the last year, and he now has about eighty native communicants. Five, I believe, have preceded him in this labour of love, two of whom perished in their toils. The tomb of one of them was pointed out to me. It was mouldering to ruin amid the sprouts of mangroves, which almost screen it from human observation. I could not repress the thought as I lifted the green foliage from the bricks that covered his remains, that I too might find a bed in African soil. The spot of the other could not be found. But though dead, and the place where one of the good men lay, lost in the recollection of those for whom he nobly toiled, "they still speak," and their works follow them. Their labour has not been in vain, and their names at least are still as "ointment poured forth" among those who are yet their living epistles, known and read of all men.

At M-Carthy's Island, three hundred miles up the Gambia, this mission has another station, now under the charge of a native preacher, who promises great usefulness to the Church.—As yet only fifteen have joined themselves in communion with him, but it is thought, and indeed it must of necessity, with the blessing of God, soon exert a mighty influence on the wilderness of Africa. Light and truth, when thrown on such a beacon, must be seen, and its influence must be felt.

THE SCHOOL at Bathurst far exceeded my expectations. Under the fostering care of both Mr. and Mrs. Moister, who have taken a deep interest in instructing the scholars, it refutes the pitiful slander, that the black man, under similar circumstances, is inferior in intellect to the white. Many of them read with propriety and ease the English and Jaloof, and speak one almost as well as the other. There are in the school, fifty boys and twenty girls; most of them are from four to fifteen; one or two were perhaps eighteen or twenty. They write well, read well, and commit admirably. I was forcibly struck on a visit to the school, with the improvement of one little fellow about nine or ten years of age, he repeated his catechism both in English and Jaloof, without scarcely a word of prompting. After this he repeated with the same fluency and accuracy, a long chapter from the New Testament. He speaks three languages with great readiness, and on occasions seems as a little interpreter in the purchase of domestic articles for the family, or in private concerns with the Mandingoies and Jaloofs on the subject of religion. I might say much of his piety; though so young, he evidently knows the power of the gospel. I cannot but think, from the spirit he breathes, and the mental capacity which he exhibits, that Providence is preparing him for the sacred services of the sanctuary. He frequently prays with his little associates, and speaks in class meetings more like a young man than a boy. And these are the natives who have no intellect—who have been classed with the brutes of the field, and treated in a manner perfectly corresponding with such exalted sentiments!

But our missionary has not confined his labours to children only. Every Sabbath afternoon he devotes an hour to the instruction of a large class of adults. These are labouring men; and such is their anxiety to learn, and for want of other opportunities, they assemble between the intervals of Sunday service, to learn the book of God. It was really affecting to see them. Each one had his Bible, and, with finger pointing to every word, they would wait with the deepest interest until their turn came, then read as if each letter were a syllable, and each syllable a word written by the immediate finger of the great I AM. O, had these poor creatures *our* advantages, would they not shame us in the improvement they would make of them? Once I had the pleasure of preaching a few minutes to them through an interpreter. Seldom have I spoken with more pleasure—never with feelings so peculiar. All seemed deeply serious, and at the close of the services one wept aloud.

Our Wesleyan brethren have shown their usual wisdom in selecting this as a point of moral effort for western Africa. I rejoice that so powerful a lever is found here. The Gambia is a noble river, and must ultimately become the Mississippi of Africa. It is about eleven miles wide at its mouth, and about four opposite Bathurst. How far it extends into the interior is yet unknown. My map sets it down at seven hundred and fifty, but some assured me from actual observation, that it is much longer. One gentleman with whom I conversed, stated that he had himself ascended it from twelve to fifteen hundred miles. It is navigable three hundred miles for ships of almost any size, and I saw a vessel with eight feet draught of water, that had ascended it between seven and eight hundred.

What renders this river of still greater importance for moral effort is, that throughout its vast valley, the Mandingo language is spoken—an advantage which can seldom be found, where languages are multiplied like the tongues of a Mohammedan paradise. Here too may be found every comfort of man. It has cattle in great abundance, horses, sheep, swine, rice, cotton, corn, and fowl, and fruit of almost every description, and in great profusion. It has, too, its mines of pure gold, as well as soil of the best quality, and the farther you go into the interior, report says, the healthier is the climate, and the more intelligent the people. Indeed the Mandingoies, wherever found, are noted for their shrewdness, their propensity to traffic, and for their intelligence. In appearance, compared with others, they are men of lofty bearing; some have high intellectual foreheads, a quick, sagacious eye, and national attachments which nothing can overcome. They are tall and well made, and remind me more of an American

Indian than any thing I have seen in the African character. I doubt, however, if, as a general thing, they have the Indian's *strength* of intellect.

**THE NATIVES OF BATHURST.**—The natives settled at Bathurst still retain much of their ancient manners and customs, though they have mingled much with Europeans. The breasts and arms of females of the first rank, except when they have intermarried with the whites, are generally exposed, and the *pang*, or skirt which is drawn around the waist, falls but a little below the knee. A scarf, called also a *pang*, of the same size and form with the other, is sometimes thrown over one shoulder, but with no apparent motives whatever of any delicacy of feeling. Beneath the lower *pang* mothers have another piece of cloth in which they carry their little ones, precisely in the style of an American squaw. They have beads in abundance round the neck, the wrist, the ankles, the waist, and with all these I have seen a gold necklace, worth from twenty to thirty dollars in its weight of gold. These, with a cap or hat on the head, wooden or leather sandals for the feet, rings in the ears, and perhaps on the fingers, constitute the dress of an African lady. The wealthier ones frequently have manillas made of large bars of pure gold or silver, round the waist. I am quite sure that I have seen from one hundred to one hundred and fifty dollars worth of pure native gold on many of them. The earring, though of gold, is so enormously heavy that an African ear is obliged to have it supported by a string attached to the hair.

Nearly all that are not Christians, wear charms or gree-grees, as they are called. These are of various forms, sometimes made very beautifully of leather, others of a plain piece of cloth. The virtue of it is found in a small scrap of paper, with a few Arabic sentences written on it by a Mohammedan priest, for which he charges from five to ten dollars. The amount of the inscription is, "If this be worn, the bullet shall not harm thee," or "The pestilence shall not come nigh thy dwelling." I suppose that the charm is always suited to the various fears and dangers of those who purchase them.

**INFERIORITY OF FEMALES.**—As in all barbarous countries, the female here is always considered much inferior to the male. I think, however, that there is *less* difference than among the American Indians, though this difference arises probably more from the natural indolence and indulgence of the African character, than from any proper estimate of female worth. One trait in the Indian character is self-denial and self-severity. There is no passion but that he has learned to conceal—no propensity but at his pleasure is controlled. The African is the very antipodes of this. He loves pleasure, but has not energy enough to make many sacrifices to obtain it. His only object seems to be *present enjoyments*; at whose expense they are had, is of little consequence, so that he is not tasked to gain them. But to return. The following little circumstance struck me as illustrating very forcibly how much the "polished lady" is indebted to the Gospel of Christ for the stand she holds in society, while perhaps she is trampling his precious blood beneath her feet. On a visit to one of their most genteel huts, I begged leave to look into the bedroom. It was very well furnished, though small: had a high-posted *single* bedstead, curtained in European style. Aware that the person of the house had a wife and family, I asked if both slept in so narrow a bed? "No, one sleep dare." Your wife not sleep with you? said I, "No! she have *one baby*, she no sleep wid me." On farther inquiry, I learned that the poor mother and her little one lodged on a mat on the floor, while her lord engaged the comfort of a good bedstead.

**THE NATIVE HUT** is very simple, but quite comfortable. I know of nothing that looks so much like those at Bathurst, at a distance, as the New England haystacks. They are made of split cane, woven or "wattled" as you would weave a basket. The body of the house is generally circular, though sometimes of an oblong square, from five to eight feet high, and from ten to twenty or twenty-five in diameter. The roof is conical, built also of cane or small poles, and thatched with long grass or the leaves of the bamboo. Many of them are well plastered with lime *inside*, and occasionally outside, but either affords a shelter that would be very desirable to almost any one when wet or weary. *Country* villages, I presume, of course, are much inferior to that of Bathurst.

**LABOR-SAVING MACHINES** are here unknown. There is no ploughing or draughting with horses, or turning with water or steam. Barrels, stone for building, in a word every thing portable, is carried on the head or shoulders. What cannot be raised is rolled or dragged; but all done by manual labor: and yet they have fine spirited horses and bullocks in great abundance. I saw in one herd not less than a hundred and fifty or two hundred.

**ARTS.**—I saw a few but fine specimens of native art at Bathurst, such as I had never dreamed of seeing with my own eye in Africa. The best was in an earring, woven throughout with gold wire. The gold is first beaten, then drawn through small holes, perhaps drilled through an old iron hoop, until it is drawn down to the size wished. The ring or drop, as American ladies would call it, is woven round a wooden mould, made to any pattern desired, and when finished the mould is burned to ashes within the ring. The wire of which it was wrought was about the size of fine cotton thread. Its beauty, when burnished, was equal to any thing of the kind in an European jeweller's shop. The bellows with which this smith of Africa blew his fire, was made of a couple of goat skins, sewed up as you would sew a leathern bag, attached to two short pieces of an old gun barrel as nozzles for the bellows, with small apertures at the other end of the skins in place of valves. The skins were then raised up and pressed down, alternately, by the hands of a little boy. His forge, anvil, and bellows, were all on the ground, and might all, with every tool he had, have been put into a half bushel measure.

They also spin and weave, but destitute as they are of proper wheels and looms, it is done with great labor; but when done, their cloth is much more durable than ours. A beautiful specimen of it was shown me from Sego, on the far-famed Niger, which, but for the best

of evidence, I could not have believed ever came from the interior of Africa. I have a sword made in the kingdom of Bondoo, that would do credit to a regular artist. I have also the headstall of a war bridle, that exhibits considerable taste as well as ingenuity; the bit is made of *native iron*. They tan leather very handsomely, and I am told do it in a few hours. Baskets, mats, reticules, and money purses, are made in a great variety of forms, and some of them very handsomely, from the cane and shreds of the bamboo.

**LITERATURE.**—Their literature of course is very limited. I have seen nothing myself except Alcorans, gree-grees, and a few Mohammedan prayers, written in Arabic, on loose sheets of paper, but carefully enveloped in the form of a book, some larger and some smaller, and encased in a handsome leather covering. Some of the priests can write modern Arabic with great facility, and now and then you meet with those who can read an Arabic Bible or Testament. I was forcibly struck with the readiness with which one wrote for me the Lord's prayer, with Arabic characters, but in Jaloof orthography. There are those, I am told, in the interior, who form a regular code of laws, written in Arabic. Of this, I have some doubt, except so far as it may have reference to the Alcoran, or the traditions of Mussulman priests. These have almost unlimited control. I have had a few interesting conversations with some of them upon the claims of Mohammed to the character of a prophet. One in particular with whom I had rather a long argument, seemed deeply interested in hearing any thing about the Gospel. His faith in the Alcoran had evidently been shaken. Before he left me he confessed that he *had found* Mohammed was no prophet, and finally begged me to tell him *how* or what he could *do* to obtain the blessing of God. I pointed him to Christ, bid him *pray to Christ*, and assured him that he would hear him—would “talk with him”—would quiet all his fears, and fill his heart with peace. “Will he hear,” said he anxiously, “if I pray to him in Jaloof?” Yes, Arabic, Jaloof, Mandingo, and English are all the same to him. With this we parted, and he really seemed to tread more lightly on the earth—to walk as if he had heard “glad tidings of great joy.”

**CLIMATE.**—The weather here is much more temperate than I had expected. I have found no “frying of fish on the quarter deck, nor roasting of eggs in the sand.” Though in the “dry season” we have had occasionally a light shower of rain, the sky has been more or less hazy, and we have generally had either a land or a sea breeze, that has made even the noonday heat comfortable. Indeed I have felt oppressed with heat but one day since we left America, and that was on the ocean. I still wear a winter's dress, except occasionally a thin pair of pantaloons and a roundabout. The thermometer has generally ranged from 68 to 78, seldom above summer heat. Once, and once only, it rose to 84 at noon. I of course cannot judge as those who have had several years' residence here, but with all the light which I have been able to gain, I should sooner by far hope for health at Bathurst than at New Orleans. In March, it will no doubt be warmer,—in the rainy season fevers will probably be frequent; but I am confident that a civilized population and a well-cultivated and drained soil, will make an African climate a healthy one.

(To be continued.)

#### THE AFRICAN REPOSITORY.

The African Repository is a monthly Journal of 32 pages, published at Washington City by the American Colonization Society. In connexion with accurate accounts of the proceedings of that Society, and of the progress of its Colony at Liberia, it contains much accurate information concerning the history and present state of the nations of Africa, drawn chiefly from the works of modern travellers on that continent, whose publications are usually noticed as they appear. Viewed merely in this light, and as a means of developing the character of the present inhabitants of Africa, the natural resources of the country, and the field it opens for christian missions, the Repository will, we think, be found interesting to the mere literary reader and to youth of both sexes. But it possesses higher claims to an extended circulation, and to a careful perusal. The interest which the principles and measures of the American Colonization Society have assumed in the public estimation—the discussions now going on, in some parts of the country, in respect to the manner in which the evil of slavery may most advantageously be treated, and the influence which these things are destined to exert on the welfare and policy of the American people, and on the happiness of large portions of our race, make it important to every American citizen to obtain accurate information in respect to these interesting topics. The African Repository will give him the views of many of the most distinguished philanthropists and statesmen, together with the facts and arguments by which they are supported. The Managers of the New York State Colonization Society have, therefore, no hesitation in recommending this work to the patronage of their fellow citizens. The price is \$2 per year.

JOHN SAVAGE, *President.*

R. V. DEWITT, *Secretary.*

RICHARD YATES, *Treasurer.*

HARMANUS BLEECKER,  
BENJAMIN F. BUTLER,  
JOHN T. NORTON,  
JOHN WILLARD,  
CHARLES R. WEBSTER,

} *Managers.*

## A NEW ATTACK ON THE COLONIZATION SOCIETY.

A recent number of the *Emancipator*, a paper published at New York, contains a bitter attack on the American Colonization Society, in the form of questions alleged to have been propounded at a meeting of coloured people held at the Benezet Hall, in Philadelphia, on the 10th of July last, and the answers to those questions. The subjects of this catechetical experiment are said to be "Messrs. Whittington and Price, returned in the *Jupiter*, and Mr. Gibbins, returned in the \_\_\_\_." We have good reason to suppose that the statements imputed to these individuals were not made by them; and for the sake of their own characters, of which report speaks favourably, we trust there is no error in that supposition.

The asserted disclosures are based on some of the worn out topics of vituperation which, of late years especially, have been lavished on the Society.—The mortality of the climate, the sterility of the soil, the indolence and immorality of the colonists, the hypocrisy of the Board of Managers, the mis-government of the Colony, with additional matter, equally ingenious, are the staple of the examination. Because the Board has not effected the task, to which no previous legislation in any age or clime had ever been competent, of suddenly exalting a long depressed race to social eminence, they not only receive no credit for their approaches towards effecting that result, but are held responsible for circumstances incident to man under every polity.

A characteristic feature of the examination of Whittington and the others, as reported in the *Emancipator*, is the frequent want of natural relation between the questions and the answers: as for example, Whittington is asked if it is true, "that Mr. Waring has a large number of coffee plants?" and answers "No; it is false: Mr. Waring deals mostly in guns, gunpowder and RUM!" That a question relating to Mr. Waring's agricultural pursuits should be answered by a description of his commercial operations, is, to say the least of it, not very probable: but if such an answer was really given to such a question, it betrays an alacrity on the part of Mr. Whittington to introduce, out of place, what he believed to be a popular charge against the Colony, which, in the eyes of candid men, must render him a very unsafe witness.

The Vice-Agent and the High-Sheriff of the Colony—men of acknowledged probity and intelligence, have examined the statements ascribed to the three witnesses named in the *Emancipator*, and unequivocally deny that they are true.

Mr. Whittington, who sailed for the Colony last fall in the *Lafayette*, is made to say, that out of the 159 who went with him in that vessel, "those who had not died [were] very ill. It was thought they could not recover." In other words, the whole expedition were either dead or dying. Now, Mr. Whittington returned to the United States in the Ship *Jupiter*, in company with Mr. Williams, the Vice-Agent. During the passage, Mr. Williams, as he informs us, asked Mr. Whittington how many of the said emigrants had died—and was answered TEN! Mr. Whittington says "he was informed that more than *one-half* who are transported, *die* in the course of six or eight months after their arrival in the Colony!" Mr. Williams, whose official station enabled him to ascertain facts more directly than through hearsay, avers that the greatest excess, under circumstances of extraordinary mortality, of lives lost during the period indicated, is from *seven* to *ten* per cent: and this testimony is fortified by the statistical tables forwarded to the Society.

"Old people," says Whittington,

"And little children very seldom live to get 'seasoned,' as they term it, which takes them from six to ten months; and whether they are seasoned or not, at the expiration of six months they are turned out by the officers of the Government, to become paupers or starve, or bask in the rays of the burning sun, until death, with all its terrors, kindly relieves them! No one receives a deed for his land until he builds himself a house, and no one receives but five acres. Widows, and all females without husbands, are denied the right of holding property."

Mr. Gibbins, another of the witnesses, says that "each family receives only five acres."

The allegations concerning the mortality of "old people," is utterly denied by Messrs. Williams and Roberts; and we learn from Dr. Todsen, an able and experienced Physician, that though, in every country, the deaths of children are more in proportion than those of adults, the relative mortality of the former is not greater at Liberia than at other places. As to the imputed inhumanity of the government officers, Messrs. Williams and Roberts pronounce the charge to be unfounded. They say that there is no such thing at the Colony as habitual mendicancy, or as starvation; and we know that the efforts of the Board and its officers to maintain the colonists, even beyond the stipulated period, have been liberal to a degree of perhaps questionable policy.

It is true that no colonist receives a deed for his land until he builds a house; and the propriety of the arrangement is not questioned by the Emancipator's witness, though the fact is mentioned in connexion with his vituperative matter. But it is *not* true, in the broad way in which the assertion is made, that "no one receives but five acres." On referring to the Report on the Public Lands of the Colony, adopted by the Board April 22, 1830, and ever since the existing law on that subject, the reader will find that every adult male emigrant shall receive a building lot in town, with five acres of plantation land; if married, two for his wife and one for each of his children, provided that no single family shall receive more than ten acres: that the same provision shall, at the discretion of the Colonial Agent, be extended to adult female emigrants: and that each emigrant as aforesaid shall receive, if he prefer it, in lieu of the above donation, fifty acres of land for himself and family, in the country beyond three miles from the town. Other agricultural privileges, highly beneficial to the colonists, are enumerated in the Report. The Agent has exercised, whenever he has deemed it advisable so to do, the discretionary power of granting land to females. The allegation of the foregoing extract is not therefore true, even supposing "property" to mean "landed property." In its larger and literal sense it is not only not true but absurd.

In answer to the question, "Do rice, sugar, and coffee, grow in abundance in Liberia? Mr. Whittington answered 'no;' and that it was dearer than in this country!" Whether the word "it" refers to "rice," to "sugar," to "coffee," or to the whole three, is hard to be told; nor is it perhaps material. We learn from Messrs. Williams and Roberts that rice sells at the colony at about \$40 a ton, or less than two cents a pound. We all know what is the price of rice in this country. They state that it is cultivated to a considerable and increasing extent by the colonists themselves, and largely by the recaptured Africans, who sell it to the colonists. Sugar cane, they say, grows at the colony; and native coffee of a good quality (of which samples have been transmitted to the United States) can be gathered there in any quantity. Sugar and coffee of foreign manufacture and growth command higher prices there than in the United States; and it would be strange if they did not, in the still infant condition of the colony. But the difference has been grossly exaggerated. Single refined loaf sugar sells at \$18 per cwt., and retails at 25 cents per pound. Coffee retails at the same price; and brown sugar of good quality at from 18 to 20 cents. The last named article sells at 11 or 12 cents by the box.

We have already noticed, for another purpose, Mr. Whittington's denial that Mr. Waring "has a large number of coffee plants." The Vice-Agent was informed by Mr. Waring, that the latter planted last year 20,000 plants, and that he was preparing ground for more. He sells the usual articles of merchandise, and among them rum, but not in great quantities.

In answer to the comprehensive question, "Has the establishment of the colony effected a happy influence over the natives?" Mr. Whittington is represented as answering, "No.—*They have taught some of them to understand the English language well enough to decoy their brethren away and sell them for slaves!*" This same topic is, in a subsequent part of this uncharitable ca-

techism, dragged forward by Price, another of the witnesses. He is asked "Do not the colonists teach the natives the principles of the bible?" Faithful to his duties in the drama, he eagerly answers, "No; they only teach them to speak the English language, that they may decoy their brethren away and sell them for slaves; *and the colonists informed me that it would be impolitic* (i. e. as the American says, '*not expedient*') *to teach the natives, for if they were taught they would soon come down and take the colony!!*'"

A general question, it should be observed, is put to one of these witnesses, and a special question to the other; each interrogatory is answered by an allegation foreign to the subject, and a denunciation of motives, without the slightest pretence of any specific fact to support it. This coincidence, however awkward, is so palpably artificial, that the most greedy credulity grows sceptical, and pauses for proof. It must pause a long while.

Mr. Price avers that "persons whose names had been published in the colonization statements, could not be found, nor had they ever been heard of in the colony." If we rightly apprehend what is meant by "colonization statements," we incline not so much to repel this gross slander on the Society, as to wonder that any man should have been permitted by any audience to utter it, without offering a single confirmatory fact or circumstance.

The following is the examination of this witness on the subject of funerals:

"Mr. Paschall asked whether he attended any funerals, and whether the grave yards looked as though many persons had been buried there?

"Answer, Mr. P. Yes, I attended a funeral, and I was never more appaled in my life, than when I approached the burying ground. My heart bled to see so many graves, both long and short, which appeared to have been so recently covered over."

"Question. Mr. Burd asked if he attended more than one funeral?

"Answer. Yes, before I left the first, I was called upon to attend another; which carried me to another burying ground, much larger than the former, and presenting a more solemn appearance than the first. There I was informed that I had not seen all things; that I was not aware of the number placed in a grave."

There are, we learn, three burying grounds at the colony, located respectively at Monrovia, at Caldwell, and at Millsburg; places of which each is several miles distant from the other two. It is quite possible that an interment may have been made in one of them shortly after an interment in another. They all ought to, and probably do, exhibit a "solemn appearance"; and it may be supposed that, like all other burying grounds in the world, they contain, at periods of severe visitation, many newly covered graves. The insinuation that two or more persons are buried in the same grave, is, we are informed by the colonial functionaries already referred to, *untrue*.

Mr. Price is made to assert that he "did not dine or call at a house, but "what rum or wine was set before [him.]'" Rum and wine are undoubtedly used in the colony; and they are used too in the United States. But, in either country, a visiter who cannot "call at any house" without having "rum or wine" obtruded on him, must be either very select or very unfortunate in his intercourse. Nothing is easier, according to Mr. Williams, than to visit houses at Liberia where neither "rum nor wine" will meet the eye of either the willing or the unwilling guest. Mr. Price was also strangely unfortunate in seeing "more drunkards in the colony than [he had] seen in New York or in Philadelphia." The whole number of colonists is considerably less than the number of intemperate persons in either of these cities. Unimpeachable testimony is already before the public, highly creditable to the sobriety of the colonists as a community. The Vice-Agent knows of but two habitual drunkards in the settlement.

The next and last witness, Mr. Gibbins, is represented as having experienced difficulties in obtaining a house; but it is not added, what we understand is the fact, that they resulted from his predilection for a particular style of architecture. He rejected such a house as had been furnished to others, and as the Agent was willing to furnish to him; and contracted for one to be built out of his own means, on a plan of his own.

The same Mr. G. testifies that when the natives bring produce of ivory, &c. for sale, they get in return "guns, gunpowder, and RUM!!" Now, we are authentically informed that "RUM" bears by far the smallest proportion to other articles exchanged with the natives for ivory, camwood, &c. not exceeding two gallons for every \$100 worth of their articles of trade.

Mr. G. says that the climate of Liberia "has a bad effect both on the physical and mental powers" [of persons who receive the disease]; "in fact it forbids the colonists to labor, or to be exposed to the sun, particularly in the middle of the day."

Dr. Todsen repudiates the idea that the climate produces any permanent injury to either the physical or the mental powers of invalids of the coloured race; or that exposure to the sun is more dangerous to the colonists than it would be to other persons in other places. The Doctor considers the African climate more injurious to white persons.

Mr. Gibbins is further reported to say:

"I do not believe that there has been one bushel of rice or coffee raised in the Colony! I never could see nor hear of its growing there! Neither do they make sugar! They have tried to raise corn, but it was in vain; it always blasts before it comes to any thing!"

"Rice sells at 20 cents per pound; coffee at 60 cents per pound; sugar 25 cents per pound; and pork at \$25 per barrel."

We have already adverted to the testimony of Messrs. Williams and Roberts, in regard to rice, coffee and sugar. Their statement concerning corn is equally at variance with the one just cited. Corn, they admit, is not as yet raised in the Colony to a considerable extent. The proper means have been devised for ascertaining the capacities of the soil and climate for its production. Even the failure of the experiment would prove nothing against the Colony. The territory of Liberia has been proved capable of producing enough, without corn, for sustenance, for comfort, and even for luxury. It is quite probable, however, that when the agricultural system of the Board shall have gone into full operation, corn will be naturalized in Liberia. Among the instances of success in its cultivation which Messrs. Williams and Roberts mention, is the case of an individual who raised enough for his own use, and a surplus which he sold for \$40. They state that pork sells at Liberia at from \$17 to \$20 a barrel; about 25 per cent. more than its price in the United States.

The residue of the examination we give in the words of the Emancipator:

"Question, Mr. D. Is it dangerous to do so; or, are not people allowed to give correct information respecting the Colony?"

"Answer, Mr. W. Not always; persons, however, who reside in Liberia, cannot write to their friends in this country, and give them facts respecting the Colony, unless they send their letters privately. All letters that are known to be destined from the Colony, are examined."

"Question, Mr. D. Is it difficult for emigrants to return?"

"Answer, Mr. W. Yes, very difficult. They are obliged to get a passport; and I have known them to be refused by some captains after receiving the pass!"

On the authority of the Vice-Agent and High Sheriff, we state that there is no foundation for these charges of espionage and duress. Any individual at the Colony, may write and transmit to the United States or any where else, whatever he pleases, without let or hindrance from any person, and may leave the Colony whenever a captain of a vessel chooses to receive him as a passenger.

Mr. Gibbins is asked if he thinks "the Colony can prosper;" and answers, readily enough, "no; it cannot under such embarrassments." Undoubtedly, such embarrassments, if real, would affect the prosperity of the Colony; but inasmuch as they exist only in the inventive or prompted fancy of the witness, the Colony, it may be hoped, will continue to flourish, his opinion to the contrary notwithstanding.

The statements which are the subjects of the foregoing animadversions, are

so clumsily fabricated, that had they never escaped from the retirement of the Emancipator, we should not have deemed any allusion to them necessary for the objects of this Journal, or even as admissible under its plan. But as they have been brought out fully before the public, by translation into prints of wider circulation, and with some persons of better authority, our readers will probably excuse, though they may not have expected, the notice we have bestowed on the publication originally made in the Emancipator. It is a subject of admitted regret, that any print with even moderate patronage, should have copied the article; for such a degree of patronage indicates a *quasi* respectability at least on the part of its object, and opportunities of diffusing misrepresentations, which the Colonization Society, intent on benevolent action, and unambitious of controversy, cannot regard with indifference. Into the motives which may have led certain less obscure Journals to follow in the Emancipator's wake, in the instance referred to, we shall not inquire; though the inquiry, if made, might, not improbably, discover in the general course of some of them, plenary consolation for their calumnies on the Society, whether invented or adopted.

We subjoin to this article the Report on the Public Lands of the Colony, to which we have adverted; and which, the reader will recollect, was adopted by the Board more than three years ago, and has ever since been a law of the Colony.

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#### REPORT ON PUBLIC LANDS, ADOPTED BY THE BOARD OF MANAGERS, APRIL 22, 1830.

That hereafter, unless specially directed by the Board, land shall be allotted or sold to the emigrants to Liberia, in the following manner:—

Every adult male emigrant shall on his arrival receive a building lot in one of the existing towns, or of such other towns as may be established by public authority, with five acres of plantation land as nearly adjacent as may be; if married, two for his wife and one for each of his children; no single family, however, to receive more than ten acres, and said family to reside thereon or the town lot.

The same provision shall, at the discretion of the Colonial Agent, extend to adult female emigrants.

That such Colonist have a right within five years to purchase at the rate of one dollar per acre, for ready money, a quantity of land not exceeding ten acres to be reserved, adjacent as may be to the quantity so allowed.

That these provisions be applicable to the said towns and the district of country within three miles thereof.

That in respect to the country beyond three miles from the towns:

Each emigrant, as aforesaid, shall receive, if he prefer it, in lieu of the above donation, fifty acres of land for himself and family,—they residing thereon, with the right of purchasing, within five years thereafter, at the rate of twenty-five cents per acre, ready money,—fifty adjacent acres.

That the said allotments and lands sold be laid out as well in respect to town lots as otherwise, under the direction of the Colonial Agent, in such way as not to interfere with existing rights, and so as to make the lots and farms as regular in form and compact as may be, reserving in the gratuitous allotments to emigrants, adjacent to each allotment, a quantity equal to that so allotted, when requisite to satisfy the rights of preemption.

That beyond three miles from the said towns, sales of land be made for ready money as follows:—

To any one Colonist at the rate of twenty-five cents an acre for any quantity of land not less than one hundred or more than two hundred acres. And at the same rate for any quantity of land, provided a settlement be made thereon by the permanent residence of one Colonist to every hundred acres: Provided, however, that in these cases the approbation of the Colonial Agent be requisite; and that in authorizing them he pay special regard to restraining the settlement within safe and prudent limits, reserving for the future benefit of the Colony tracts containing mill seats, mines or other specially valuable properties, or selling them at a price proportionate to their value.

That the proceeds of all sales of lands made, shall be for the benefit of the Colony; but shall be strictly accounted for, and applied by this Board.

*Resolved*, That the Colonial Agent be instructed to discourage by all means in his power, the supply through the factories or otherwise, of the natives with fire arms, powder and shot.

*Resolved*, That the Colonial Agent be empowered to make a donation to any Colonist, or association of Colonists, not exceeding 500 acres of land, on condition that the same be appropriated to the culture of sugar, cotton, or coffee.

## INTELLIGENCE.

## EDITOR'S CORRESPONDENCE.

*New Albany, Indiana, July 4th, 1833.*

R. R. GURLEY, Sec'y of the Am. Col. Society.

SIR: An humble citizen of the West proposes the following plan to raise Ten Millions of Dollars for the American Colonization Society, viz. let the shares be one dollar each, to be paid in sixteen years,—the instalments to be six and a fourth cents on each share, to be paid on the 4th day of July, annually, till paid. I believe in a population of ten millions of freemen, we can very easily raise the proposed amount, as it would only be an average of one share to each of that number; and many of the wealthy would subscribe for the poor.

My fellow-citizens have subscribed on the foregoing plan, and we have upwards of 800 shares taken by a few individuals whose names I will forward in a few days, and the money will be deposited in the office of Discount and Deposit, of the New Albany Insurance Company, subject to your order. I intend to transcribe the names from the original paper, into a book ruled lengthwise into sixteen columns answering to the sixteen instalments opposite the names. Yours truly,

ROBERT DOWNEY.

Of the plan set forth in the foregoing letter, we find the following notice in the New Albany Gazette, of July 5.

*An interesting Scheme.*—The friends of Colonization in our neighborhood, have been presented, within a few days past, by our fellow-citizen, Mr. R. Downey, with a plan for raising Ten Millions of dollars, for the purpose of colonizing such of the colored population of the United States, as can be transported consistently with the rules and principles of the American Colonization Society. The scheme is this: the whole sum is divided into ten millions of shares at one dollar each, to be paid in sixteen years.

We consider this plan superior to any heretofore suggested, for it is adapted to the means of every individual in the country. It neither rejects the poor man's help—the widow's mite, nor the rich man's munificence. Many have expressed their anxiety for the progress of the work, and their willingness to contribute in aid of the cause, but have heretofore had no opportunity to do so. Should this plan be received with the sanction, which we think it merits, by the establishment of agencies throughout the U. States and Territories, every individual may have it in his power to aid in the emancipation of the negro, and in obliterating from the escutcheon of our country, the darkest stain upon it.

We understand it to be Mr. D.'s design to forward his plan to the General Agent for the Society at Washington City, for the approbation of the Parent Society.

With the use of industry, we see no reason why this undertaking should fail to accomplish the end of its highly respectable projector. As it amounts to but a small annual tax, the contribution will hardly be felt; and

the funds from this source, will, in all probability, reach the Treasury of the Society in time to meet its wants. It is supposed that a number of shares will be taken in our town very near equal to its whole population.

ST. LOUIS, Mo. July 15.

REV. AND DEAR SIR: I now can give you some further information respecting our cause in this section. They have in this city an efficient and respectable Society.—They have done much, and are willing to do more. On the 4th of July a meeting of the Society was called in the Presbyterian church, which was respectably attended. Addresses were delivered by F. S. Geyer, Esq. President of the Society, and myself. On the Sabbath following, after sermon, I lifted in my congregation a public collection of \$33-50, which I humbly acknowledge, and wish you to notice in your next number. I suggested to the Society the propriety of an immediate appointment of an agent for this State. Accordingly they proceeded to an election and the Rev. Isaac S. House of Springfield, Illinois has been duly appointed. I wish you would notice his appointment through the medium of the Repository.—He will immediately enter upon the duties of his agency, and will, I think, effect much for the cause.

I shall leave here in a few weeks for Ohio, Va. and Maryland; and where I journey I shall labour for the advancement of our cause.

My collection of the 4th will be paid to the Treasurer of the St. Louis Society, which if you please you will notice in your forthcoming number. God bless you. Yours truly,

E. W. SEHON.

## AUXILIARY SOCIETIES.

TALLMADGE, July 19, 1833.

TO THE REV. R. R. GURLEY:

In compliance with a request contained in your circular of May 17th, I proceed to give you some information of the progress of the Colonization cause in this place. We have had a Colonization Society formed in this town five or six years, and have taken up a collection every year in aid of your Society, since its formation. The sums collected from year to year have varied from seven to forty-six dollars. This year it amounted to fifty dollars, which has been forwarded by the Hon. E. Whittlessey.

There are some things that have taken place which are somewhat gratifying to the friends of Colonization here, and perhaps may be so to you. I will relate some of them. We are situated ten miles from the W. R. College. We have been abundantly favoured with addresses, lectures, &c. &c. from that Institution, on the subject of Abolition lately. Mr. Green, late Professor, (he is now dismissed), has visited us three times, Professor Wright twice, and President Storrs once, and Mr. Denison twice. They have succeeded in forming a Society consisting, as they say, of fifty-one members; but much the greater part of that number is made up

of women and children, and students from the College. Students from the College and members of an Anti-Slavery Society in College came here and entered their names again.

The 4th of July is our annual meeting.—The day was observed this year by having two addresses delivered; one by my Son Charles, the other by the Hon. E. Whittlesey, which was listened to by a crowded audience for more than three hours with great attention. Mr. Green and Profr. Wright were both present, and appeared to be rather restive.

At the close of the exercises, notice was given that Mr. Green would deliver an address at 4 o'clock. This address consisted wholly in animadversions on my brother's address and bold assertions. Much the larger part of his audience became disgusted and left the house a long time before he closed.

There were five ministers present besides Mr. Green; three of them were specially invited to take a part in the second exercises, and every one promptly refused.

I give these circumstances to show that the cause of immediate emancipation has not as many supporters in this region as may be supposed by people at the South. The fact is, that the disciples of Garrison are comparatively few; but they are very noisy. We have lost from our Society seven or eight members and have gained from sixty to eighty.

The officers for the ensuing year are Richard Fenn, *President*; Mylo Stone and Amos Seward, *Vice-Presidents*; Asaph Whittlesey, *Secretary*; and Ephraim Clark, *Treasurer*.

Respectfully yours,  
ASAPH WHITTLESEY.

CHESTER, August 1st, 1833.

R. R. GURLEY, WASHINGTON.

Agreeably to the request, made through the medium of the "African Repository," I send you the names of the officers and members of the "Delaware County, Pennsylvania, Colonization Society." Yours, &c.

JOHN K. TEILIN, Sec'y.

#### OFFICERS.

*President*—Henry Myers. *Vice-Presidents*—Dr. Samuel Anderson, John P. Crozer.—*Secretary*—John K. Teilin. *Treasurer*—Frederick J. Hinkson. *Managers*—John Hill, George Smith, David Abbott, John Lloyd, Isaac S. Bonsall, Henry L. Powell, Pierce Crosby, Jesse I. Maris, Parke Shee, Preston Eyre, John Lewis, William Amies.

*Colonization Society of Kenyon College.*—The anniversary of this Society was held in the College Chapel on the 4th inst. and proved an occasion of deep interest. The Declaration of Independence was read by Mr. R. K. MEADE; and an excellent oration was delivered by Mr. F. H. McGuire, both members of the College. After the oration several resolutions were adopted expressing the confidence of this Society in the plan of Colonization, and in the integrity and good faith of the Parent Society. A resolution was also passed, showing the disposition of the Society to do as well as resolve. By it a pledge was given to raise or cause to be raised with in the ensuing year, a sum sufficient to re-

move to Africa TEN persons of color, to be manumitted slaves, if such are to be had, and a committee was appointed to carry the resolution into effect.—Forty-seven new members were obtained. From these indications, we may safely infer that the Colonization cause enjoys undiminished confidence here, and while deserving so well, will be cherished and sustained "through evil report, as well as good report."

*Gambier Obr., (O.) July 12, 1833.*

#### NEWARK COLONIZATION SOCIETY.

The fifth annual meeting of the Newark Colonization Society was held in the Session Room of the First Presbyterian Church on the 4th instant.

In the absence of the President, (Luther Goble, Esq. since deceased), and all the Vice-Presidents,—Jesse Baldwin, Esq. was called to the Chair.

The meeting was opened with prayer by the Rev. Mr. Pierson, of Orange.

Dr. L. A. Smith, the Treasurer, read his annual Report. On motion, it was accepted.

The annual report of the Executive Committee was read by the Secretary. On motion, ordered that the report be accepted.

*Resolved*, That this Society be hereafter known by the name of the 'ESSEX COUNTY COLONIZATION SOCIETY.'

*Resolved*, That the fifth article of the Constitution be so amended as to read "five or more Vice-Presidents."

*Resolved*, That a Committee of three be appointed to nominate officers, and that the Chairman appoint said Committee.

The Chairman appointed Messrs. Hornblower, Dod and Albert Pierson.

*Resolved*, That the following article be added to, and become a part of the Constitution of this Society:

"That the Executive Committee take measures to form societies in each township of the county, auxiliary to this Society."

*Resolved*, That the Treasurer be requested to call upon the subscribers of twenty dollars each, for payment of the sums subscribed by them respectively.

*Resolved*, That the American Colonization Society continues to enjoy our undiminished confidence, and that we regard it as among the most hopeful means of promoting emancipation, of relieving our country from the evils of slavery, and of diffusing the blessings of religion and civilization among the benighted nations of Africa.

The Committee to nominate officers reported, and the following were elected:

Silas Condit, *President*. Isaac Pierson, of Orange, Rev. G. N. Judd, of Bloomfield, Daniel Holsman, of Paterson, Jesse Baldwin, of Newark, Rev. John Dow, of Belleville, Rev. B. Noble, of Elizabeth, Job Squier, of Rahway, and Wm. Wallace, Jr. of Chatham, *Vice-Presidents*. Dr. L. A. Smith, *Treasurer*. A. W. Corey, *Secretary*. Hon. T. Frelinghuysen, Isaac Brant, A. Dodd, James Vanderpool, A. Gifford, Dr. L. A. Smith, and A. W. Corey, *Executive Committee*. Joseph C. Hornblower, Wm. Wright, S. D. Day and John Nichol, of Orange; C. S. Crane, of Caldwell; Elias B. Crane, of Bloomfield;

Stephen P. Brittain, of Elizabethtown; Dr. David Martin, of Springfield; Dennis Coles, of Westfield; Ab'm. Reynolds and E. B. D. Ogden, of Paterson; Caleb Carter, Stephen Dod, J. P. Jackson C. T. Day, Wm. Tuttle, Joel W. Condit, Wm. Rankin, Fred'k. S. Thomas, David Doremus, A. W. Kinney, Wm. Stevens, Isaac Andruss, James Miller, Wm. Pennington, C. H. Shipman, A. Beach, John Taylor, T. B. Crowell, C. I. Graham, and Calvin Baldwin, *Managers*.

*Resolved*, That Messrs. Dod, Jackson, and Gifford be a Committee to draft memorials.  
*Newark (N. J.) Eagle, July 12, 1833.*

#### COLONIZATION MEETINGS.

At an adjourned meeting of the friends of the American Colonization Society, on the evening of the 18th ult., to consider and aid the great and philanthropic design of that Institution, the Hon. Alexander H. Everett was called to the Chair, and Thomas B. Coolidge, Esq. appointed Secretary.

The Rev. Mr. Gurley, Secretary of the Society, stated briefly to the meeting the purpose for which it had been convened, and expressed his hope and confidence that the magnitude and importance of the cause which the Society was established to promote, and the urgent want of pecuniary means felt by it at this crisis, would secure for it the kindest consideration and most liberal support of this enlightened and generous community.

The Rev. Messrs. Lindsley, Blagden, and Malcom urged in a very impressive manner the claims of the Society, and expressed their conviction that a special effort should now be made to increase its resources.

Mr. Blagden then submitted the following Preamble and Resolutions; which having been, on motion of Charles Tappan, Esq., slightly amended, were unanimously adopted:

"Whereas, in the opinion of this meeting, the American Colonization Society is entitled to the approbation and support of the whole American people:—and whereas no general effort has at any time been made in Boston to increase its funds, and whereas it is understood that this Society is at this moment in great want of means to conduct forward its operations,

*Therefore Resolved*, That it is expedient to make an immediate effort to raise in this city and state the sum of TEN THOUSAND DOLLARS to promote the great and philanthropic object of the American Colonization Society. *Resolved*, That a subscription be now opened in furtherance of this object.

*Resolved*, That a Committee be appointed to prepare a brief address to their fellow citizens in behalf of the Society, and to adopt such other means as they may deem expedient to secure subscriptions and donations in aid of its cause.

The following gentlemen constitute the Committee:—

A. H. Everett, Samuel Dorr, Moses Grant, Charles Tappan, Henry Homes, Henry Codman, Charles Stoddard, Rev. G. W. Blagden, Rev. E. S. Gannett, Isaac Mansfield, Henry Hill, H. H. Huggerford, T. B. Coolidge, and B. B. Thatcher.

Another Colonization meeting was held in Boston on Sunday evening, July 21st, at the Rev. Mr. Blagden's Meeting house, where addresses were made to a crowded audience, by the Rev. R. R. Gurley and B. B. Thatcher, Esq.; and on the next evening, a colonization address was delivered by Mr. Gurley.

*Colonization Debate*.—The great Colonization and Abolition Debate at Portland, after occupying the citizens of that place for seven successive evenings, terminated on Friday evening, at 10 o'clock, July 19, with the adoption of measures for forming a Colonization Society. Over two hundred of the audience gave in their names on the spot,—many of them as life-members.

The discussion is believed to have multiplied ed the friends of the Society more than twenty fold. It was conducted in a gentlemanly manner, and every fair opportunity given to the opposition. General Fessenden made a speech of three hours on Thursday evening. An Auxiliary Society has been organized by the choice of Ex-Governor Albion K. Paris, President; Rev. Messrs. Tyler and Cox, (bro'r of the Liberian Missionary,) and J. Maginnis, Vice-President; John Neal, Esq. Secretary; and a Treasurer and five Managers.

A Resolution was passed that the Society stand pledged to pay to the American Colonization Society \$100 a year for ten years, upon the plan of Mr. Gerrit Smith.

#### SLAVERY—THE FEDERAL CONSTITUTION.

The accusations to which the subjoined letter owes its existence, have connected themselves with the prejudices which one division of the enemies of African colonization are so active in exciting against it at the South. The opinion of so distinguished a constitutional lawyer as Mr. WEBSTER, exercising, too, a powerful influence over the public mind in New England, cannot fail to produce a salutary effect. His letter is written in answer to one from John BOLTON, Esq.

"NEW YORK, May 17, 1833.

"*My Dear Sir*:—I have received your letter of last evening, requesting me to state my opinion of the powers of Congress on the subject of slaves and slavery; and of the existence of any wish or design, on the part of Northern men, to interfere with the security or regulation of that species of property.

"My sentiments on this subject, my dear Sir, have been often publicly expressed; but I can have no objection to repeat the declaration of them, if it be thought by you that such declaration might, in the smallest degree, aid the friends of Union and the Constitution in the South, in dispelling prejudices which are so industriously fostered, and in quieting agitations so unnecessarily kept alive.

"In my opinion, the domestic slavery of the Southern States is a subject within the exclusive control of the States themselves;

and this, I am sure, is the opinion of the whole North. Congress has no right to interfere in the emancipation of slaves, or in the treatment of them in any of the States.—This was so resolved by the House of Representatives, when Congress sat in this city in 1790, on the report of a Committee, consisting almost entirely of Northern members; and I do not know an instance of the expression of a different opinion, in either House of Congress, since. I cannot say that particular individuals might not possibly be found, who suppose that Congress may possess some power over the subject; but I do not know any such persons, and if there be any, I am sure they are few. The servitude of so great a portion of the population of the South is, undoubtedly, regarded at the North, as a great evil, moral and political; and the discussions upon it, which have recently taken place in the Legislatures of several of the slave-holding States, have been read with very deep interest. But it is regarded, nevertheless, as an evil, the remedy for which lies with those Legislatures themselves, to be provided and applied according to *their* own sense of policy and duty. The imputations which you say, and say truly, are constantly made against the North, are, in my opinion, entirely destitute of any just foundation. I have endeavoured to repel them, so far as has been in my power, on all proper occasions; and for a fuller expression of my own opinions, both on the power of Congress, and on the groundless charges against Northern men, I beg leave to refer you to my remarks in the debate on Mr. Foot's Resolutions in 1830.

I am, my dear Sir, with much true regard,  
Your obed't Servant,

DAN'L. WEBSTER.

To JOHN BOLTON, Esq.

*From the Fredericktown Herald.*

On the 13th instant we laid before our readers a letter from Colvert Barker to Messrs. Potts and Hughes.—We now have the pleasure of presenting another letter from the same individual to Chester Coleman, Esq. of this county, by whom "Lucy" was manumitted. It reiterates the sentiments of the former communication, and must remove any doubts, if they exist, that what Mr. Barker fondly terms "*the promised land*," is destined to be filled with a free and happy people. The original letter has been placed in our possession, and is offered to the inspection of Mr. Barker's colored brethren.

MONROVIA, AFRICA, April 9, 1833.

Respected and kind Sir: It is with much pleasure that I inform you of our safe arrival in Liberia. Yes, sir, Liberia, the land of our forefathers, about which so many opinions prevail, particularly among my colored friends from whom I have separated to search for myself this promised land: and so far, I can assure you that it would have been bet-

ter if I had emigrated to this place five years ago. When I arrived here, I was very much at a loss to think that I had left all my friends to come. I regretted my emigration when I wrote my first letter, but I have had a good deal of sickness. Tell all my friends that I am free, and enjoy the same rights and privileges that the white people do in the U. S.—I am about to move to a place (Grand Bassa) about one hundred miles from the place I now live—I want to see my brother Thomas out here, I wish he had emigrated when I did. We sailed from Baltimore in the ship Lafayette early in December last, and arrived here on the 20th of January, and we had a very pleasant voyage. I don't think it worth while to write to many of my colored friends; if *they were men, they would volunteer themselves and come as I did!* I find that what Messrs. Simpson and Moore told me is true. Tell my brother Thomas I wish him to bring what merchandise he can, viz. tobacco, beads, domestic cotton, &c. I am in hopes that I shall see him here on this shore, and that we may again shake hands together.—Tell Mr. Key and Thomas Day that I am free and so is every one that is here. I don't wish to return to the United States again—now I will tell you how Lydia and Lucy are: They have got over the fever—Tell all their friends that their health is better than ever it was,—all I want is to see all my friends on the shore of Africa. Tell Uncle Ned Ruffen that the fish have not eaten me up yet; I have seen enough of this country to make me satisfied. I have got over the fever; I hope that you will correct the mistakes; I want you to read this for your satisfaction and take a copy from this and send it to some of my colored friends; I want to let them know that I am free and can come back when I please; I hope that you will excuse my bad writing; I hope that you will let me hear from all your family; and from Dr. Johnson, and from all my colored friends. We are your humble servants,

COLVERT & LYDIA BARKER.

To MR. CHESTER COLEMAN, Frederick county, Maryland,—by ship Jupiter.

*From the New York Spectator, August 7.  
THE COLONIZATION CAUSE.*

A meeting of a number of friends of the noble cause of the American Colonization Society, convened by special invitation, was held last evening, at the Consistory Room of the Dutch Ref'd. Church, corner of Ann and Nassau streets. The Rev. Dr. DE WITT having been called to the Chair, and offered an appropriate address to the Throne of Grace, the business of the meeting was opened by the Rev. R. R. Gurley, Corresponding Secretary of the Parent Society. He stated the objects of his present mission to the north and east—it being to make a special appeal to the public, to augment the funds of the Society. The extraordinary expenditures of last year, occasioned by the transportation and settlement in Liberia of eleven hundred emigrants in about a year, had not only exhausted the treasury of the Society, but involved it in responsibilities beyond its present means. The Society is also destitute of

means to transport the multitudes of emigrants who are daily enrolling their names for the Colony. Mr. G. assured the meeting that a crisis had arrived in the affairs of the Society, and it was soon to be determined whether it would be enabled to proceed upon a scale commensurate with the high expectations of the country, or to languish, and thus disappoint the fond hopes of the Christians and philanthropists of our country, as to its ultimate success.

It being mentioned that Capt. Page, of the U. States Navy, who had last year visited the Colony by order of the government, was present in the meeting, he was requested to state such facts as to the civil and moral condition and prospects of the Colony, as had particularly attracted his attention during his visit. The request was cheerfully complied with by Capt. P., and his statements were such as to afford very high gratification to the friends of the cause. The Colony was in a flourishing condition, and the community exemplary for its morals. The climate is healthy for the man of color, the soil rich and productive; and the people contented and happy. He was in the habit of visiting the people daily, and dining with them at their houses. He saw but one discontented person there, and he was so only because he thought he ought to have been appointed to an office. Captain P. saw not a drunken person there, and in answer to questions put to him, gave very satisfactory contradictions to the statements recently put forth by the enemies of the cause, in the incendiary papers published in Boston and this city.

Capt. P. having concluded, and some further remarks been made by other gentlemen, the following resolutions were moved and unanimously adopted:

Whereas, in the judgment of this meeting, the American Colonization Society is a truly philanthropic and Christian Institution, benevolent in its aspect towards the whole African race; and whereas this Society, is, at this time, in special need of funds to prosecute with due vigor its great enterprise; and whereas no very general and earnest effort has, at any time, been made in this city and State to increase its resources:

*Resolved*, That it is expedient to adopt immediate and vigorous efforts to raise in this city and State the sum of TWENTY THOUSAND DOLLARS for the American Colonization Society.

*Resolved*, That a Committee be appointed with full powers, to fill up any vacancies that may occur in their number, or to increase it as they may think proper, and whose duty it shall be to prepare and publish a brief address to their fellow citizens; and, to adopt all such measures as they shall judge expedient to carry the object proposed in the preceding resolution into speedy and complete effect.

THOMAS DE WITT, Chairman.  
WILLIAM STONE, Secretary.

*From the Western Luminary, July 15.*

American Colonization Society.—It is known to most of our readers, that the enemies of this truly benevolent institution in New England, have for some time been waging against

it a vindictive warfare. We rejoice to say, however, that their numbers are comparatively few. From the clamor they keep up, one might suppose they were expressing the feelings of a vast majority of the good citizens of that intelligent and philanthropic portion of our nation. The following remarks are from a late number of the Boston Recorder:

"The Anti-Slavery [Anti-Colonization] Society employs an agent in Vermont; but the delegate from that State to the General Association at Dorchester last week, remarked that the Colonization Society is regarded there with decidedly more interest and favor than at any former period. The same may be said with truth, we are confident, of New England as a whole. Many to whom the common objections appeared plausible, at first, are becoming yet warmer friends as they see more clearly the difference between Anti-Slavery and Anti-Colonization."

#### LIBERIA MISSION.

We have received a letter from the Rev. M. B. Cox, our missionary in Liberia, dated Monrovia, April 9th, 1833, in which he says, "I have not yet been long enough in Liberia to give you my views of it; but this I may say, they are *decidedly favorable*. Monrovia is humble in its appearance compared with Bathurst and Freetown, but I believe it rests on a better foundation than either, and that it has in it the *seeds* of a growing and flourishing state, if not a mighty empire. Give my best love to all our brethren in the ministry—bid them remember the millions of Africa that are perishing for lack of knowledge, and the humble few scattered along its western coast, who are endeavouring to light up the gloom that hangs over its dark wildernesses." Mr. Cox recommends the Rev. A. D. Williams, the Vice-Agent, or, as he is popularly called, the acting Governor of the Colony, now on a visit to the United States on business, to the christian attention and courtesy of his brethren. Mr. Williams is a preacher of the Methodist connexion, and has been almost the husband and father of the little church in Monrovia.

*Christian Sentinel.*

*From the Emancipator.*

#### LATEST MISSIONARY INTELLIGENCE FROM LIBERIA.

Several of the religious papers have been publishing the letters of Mr. Pinney, from Africa. We learn he has returned, having lost his wife and children.

#### REMARKS.

Africa must be a horrible place, and the Colonization Society a horrible institution, if they have deprived Mr. Pinney of his wife and children, inasmuch as he never had either the one or the other! We are reminded of the stanza:

"His optics must be good, I ween,  
Who sees what is not to be seen."

So much, however, for the candor of the "Emancipator."—*Christ. Herald.*

## CONTRIBUTIONS

*To the American Colonization Society, from the 5th of July to the 10th of August.*

Mrs. Sarah Kurtz, Tr. Female Colonization Society of Georgetown, D. C. per John S. Nevius, payment on plan of Gerrit Smith, Esq.	\$75
Fourth of July collection from inhabitants of Milford, Conn. by Rev. B. Pinneo,	20
" " " in Rev. R. Post's church,	21
" " " Rev. H. S. Kepler, Ebenezer Station, Washington, D. C.	8
" " " raised in Baltimore a year or two past in by James R. Williams,	35
Adonijah Bidwell, Hillsdale—annual donation,	10
Twinsburgh Inhabitants, by Ethin Allen,	3
Amount collected at a Temperance meeting held in the Presbyterian church, for the Colonization Society, Skaneateles, N. Y. by Charles J. Burnett,	11
A. Porter, Jr. of New Orleans, payment on plan of Gerrit Smith,	100
Fourth of July collection, Williamsport, by George R. Mosher, Esq.	20 70
" " " Gettysburg and Hill cong's. Pa., by Rev. C. G. McLean,	25
" " " Petersburg, Va. by Hugh Nelson,	50
" " " Smithville, N. York, by E. Agard,	3 60
" " " Presbyterian congregation, Winchester, Va. by Rev. William Hill, D. D.—Rev. Dr. Hill and Rev. David H. Riddle, joint Pastors,	20
Fourth of July collection in the church at Rockaway, N. J. of which Rev. Barnabas King is pastor, by Joseph Jackson, Esq.	11
Collection in church at Jamestown, Chautauque county, N. Y. by Rev. E. I. Gillit,	5
Collection at Rock Creek church, D. C., by Rev. C. Wiltberger,	5
Benjamin Brand, Esq. Tr. Colonization Society, Va., of which \$2 were received for Miss Lucy Paine's subscription to the African Repository,	250
Rev. Robert Cathcart, York, Pa.,	10
Fourth of July collection including some previous subscriptions, in Marietta, Ohio, and adjacent villages, by D. Woodbridge, Esq. Tr. Washington county Colonization Society,	105
Fourth of July collection by Rev. John H. Kennedy, Presbyterian congregation of Centre, Washington county, Pa. by Walter Lowrie, Esq.	10
Collection in Presbyterian church, F Street, Washington, D. C., by Dr. Laurie,	14 12
Collection in Methodist Epis. church, Washington, D. C., by Rev. T. I. Dorsey, Children of do. who formed themselves into an Aux. Society, by ditto,	23 11 6 37
Collection by Rev. H. R. Wilson, in Presbyterian cong., Shippensburg, Pa.	6 67
Donation by ditto,	3 33
Collection in congregation of Wellsburg, Va. by Rev. I. A. Waterman,	22
Collection by Rev. Geo. Lemmon in Episcopal church at Warrenton, Va.	\$11 10
A Friend to the Colonizatiun Society, per ditto,	8 90
Collection in the 1st Congregational church, Sandisfield, by Rev. T. P. Holley, Presbyterian congregation, Oxford, N. J. Rev. Isaac A. Caudee, from Sunday-school scholars, by I. Kinney, Jr.	7 50 4.58
Auxiliary Colonization Society of Fredericksburg, Va. by W. F. Gray, Treasurer, Collection in Presbyterian church, Washington, Pa., by Rev. D. Elliott, and by the Sabbath schools in Washington and its vicinity, by Hon. M. T. McKennon,	30 40
Fourth of July collection in the church of which Rev. William Timlow is pastor,	7
Fourth of July collection in Associate Ref'd. church, Bloominburg, Rev. H Connelly, by T. C. Van Wyck, Esq.,	7
Fourth of July collection in Presbyterian church, Rogersville, Ten., Rev. Phillips Word, by N. Fain, Esq.,	10
Fourth of July collection in Rev. Sylvester Burt's congregation, Great Barrington, Ms. by Samuel Rosseter, Esq.	13
Fourth of July collection in Methodist Ep. church Wilmington, Del. Rev. Joseph Lybrand, by Henry Hicks, Esq.,	13 53
Collection in congregation of Alexandria & Hart's Log, Pa. by Rev. Saml. Wilson,	15
Fourth of July collection in congregational church Otis, Ms., Rev. Rufus Pomeroy, by B. Seymour, Esq.	5
Legacy of Thomas P. Wilson deceased, late of Montgomery county, Md., by Dr. William M. B. Wilson, one of the Executors,	100
Rev. J. N. Danforth, Agent,	850
Fourth of July collection in congregation of Rev. J. A. Copp, Winchester, Ten.	10
Fourth of July collection in Austerlitz, Columbia co., N. Y., by A. Brown, Esq., Ditto in Presbyterian congregation, Chambersburg, Pa., by Rev. D. Denney,	10 15
Ditto in St. Paul's church, Rochester, N. York, by Rev. B. H. Hickox,	13
Thomas Buffington, Esq. being his 5th payment on the plan of Gerrit Smith, Esq.	100
Sampson Sanders \$10—Joseph Gardener 2.50—James Holloherby 2.50, per ditto, Hon. E. Whittlesey,	15 50
Collection in Presbyterian congregation, Gettysburg, Pa., by Rev. Jas. C. Watson, in Christ church, Washington, D. C. by Rev. Mr. Hatch, per J. P. Ingle,	6 51
Benjamin Brand, Esq. Tr. of the Colonization Society, Virginia,	7 34
	150

[August,

Collection in Methodist Ep. church, Warrenton circuit, Va., by Rev. J. Bernard,	10
Fourth of July collections at Dunnsville and Pembroke, Me., after addresses by Rev. Robert Crossell, remitted by John Kilbey, Esq.,	12
Collection at Uniontown, Pa., in Presbyterian congregation,	14 53
"    "    "    "    Cumberland Presbyt'n. do., by H. Campbell, 9 17	— 23 70
Fourth of July collection at a meeting held at Moorham, Tenn., by Rev. Robert Frazer, Cumberland, Pa., by W. J. J. Morrow, Esq.,	2
Collection in Methodist Ep. church Bridgeport, Ct., by Rev. John Tachaberry,	8
Collection in Baptist congregation, Ballstown, N. Y., by Rev. Wm. E. Waterbury,	3 50
Fourth of July collection in Presb. congregation Abington, Pa., by Rev. R. Steele,	15
Fourth of July collection in Ref'd. Presb. con. Pittsburg, by Rev. Dr. Black,	27 75
Fourth of July collection by Rev. William Hanford, Windham, Ohio,	17
Fourth of July collection by Rev. Isaac Kellar, in con. Williamsport, 10	
"    "    "    "    "    "    Salem, 5	— 15
Fourth of July collection in 1832 in Middletown, Frederick county, Md. by Rev. A. Rock, the amount was sent at the time of collection, but through some neglect, was not placed in the hands of the Treasurer,	11
Fourth of July collection in Covington, Virginia, Rev. Isaac Paert,	5
Collections at monthly concerts during the past year, in the Congregational and Baptist churches, at Kingsville, Ohio, by Rev. H. T. Kelly,	5
By ditto, for African Repository, for Daniel C. Phelps,	2
Collections at Cannonsburg, Pennsylvania, by L. F. Lecke; viz.	7
Congregational collection, 8 12½	
In Chertiers Sunday school 3.75—in Amity Sunday school 3.12 1-2, 6 87½	— 15
Amount from Layton Y. Atkins, Tr. Female Auxiliary Society, Fredericksburg, Va. by Rev. R. Post,	130
Collection in Episcopal church, Fredericksburg, Va. by Rev. Edward C. McGuire,	14 40
Ditto in Bethany Presbyterian congr'n, Herriottsville, Pa. by Rev. Wm. Jeffery,	10
Ditto in Cross Roads, congregation, Florence, Pa. by Rev. E. Macurdy,	20
Ditto in Baptist and Presbyterian congregations, Richland, N. Y. by Rev. J. Eliot, pastor of the Baptist congregation, remitted by Hiram Hubbell, Esq.	20
Collection in Presbyterian congregation, Brownsville, N. Y. by Rev. John Sessions,	7
Fourth of July collection at Middleburg, Va. by E. C. Brown,	6 12
John Gray, Esq. of Fredericksburg, on plan of G. Smith,	100
Collection in Congregational church, Lenox, Mass. by Rev. Dr. Shepard,	10
Collection at Troy, N. Y. by Rev. Buel Goodsell,	5
Rev. Dr. Joseph Caldwell, Chapel Hill, N. C.—his annual subscription,	10
For African Repository, Rev. Charles Dresser, \$3—John Nelson \$2,	5
Collection at Schellsburg, Pa. by Rev. James G. Breckenridge,	10
in Baptist church, Norfolk, Va. by Rev. R. B. C. Howell,	5
in Presbyterian church, Corydon, Indiana, by Rev. Alex. Williamson,	5
in New Marlborough, Mass. by Rev. H. Goodwin,	5
in Greenville, Kentucky, by Rev. Isaac Bard,	5
in Methodist Ep. congregation, Fairfax chapel, Va. per John Dulin,	3 92
in Unitarian Societies, Northumberland & Chilisquaque, Rev. Jas. Kay,	13 18
in St. James' church, Cross creek, Ohio, Rev. Intrepid Morse,	5
The proceeds of a Comb sent by a Lady of Orange co. Va. by Reuben T. Thom,	5
Collection in Protestant Ep. church, Winchester, Rev. Joannes E. Jackson,	12 50
Washington Irving Society, per Oliver Tunsten, through John Bruce,	1 68
— 13 73	
Aux. Colonization Society of New York city, by M. Allen, Treasurer,	1000
Collection in Methodist Ep. Church, Georgetown, D. C., Rev. James M. Hanson,	9
in Protestant Episcopal Church, Cincinnati, Ohio, Rev. B. P. Aydelott,	20
Proceeds of work done by Sunday-school Teachers of Frederick county, Md., by M. Birney, through F. S. Key, Esq.	20
Collection at Frankford, Pennsylvania, by Rev. J. Lewes,	5
Female Aux. Colonization Society, Albemarle county, Va., per Mrs. Terrell, Tr. John S. Walton, Esq. New Orleans, his annual payment on the plan of G. Smith,	15
Do. for the African Repository sent to C. Goodrich, Middlebury, Vt.	100
Do. do. Commercial Library, New Orleans,	2
Legacy of James McGuire, deceased, late of Suffolk, Va. by John C. Gordon, Exr.	2
Collection in Presbyterian church, Caldwell, N. J.	\$17
Subscription to African Repository,	5
Collection in Presbyterian congregation, Fishkill, N. Y., Rev. R. G. Armstrong,	16
at Triangle, N. Y., by Rev. S. Woodruff,	5
in Baptist church, Syracuse, Onondaga county, N. Y., per S. Copp,	30 69
in Presbyterian church, Freehold, N. Jersey, Rev. D. V. McLean,	14
Auxiliary Colonization Society of Connecticut, per Seth Terry, Treasurer,	500
Collection in Presbyterian church, Aurora, Ohio, Rev. John Seward,	15
Donation from a few families at Columbus, Miss., per Rev. C. Kingsbury,	\$16
Capt. E. B. Randolph \$2, Dr. J. H. Hand, \$2, Columbus, Miss., and R. C. Randolph \$2, Greensboro, Alabama, for African Repository, per do.	6 — 22
<i>Total amount,</i>	<u>4,831 05</u>

## Resolutions of the Board.

The following Resolutions in regard to a distribution of the African Repository and Colonial Journal, have been adopted by the Board of Managers:

Monday, December 22, 1828.

"Resolved, That after the 1st of March next, the African Repository shall be sent to all such Clergymen as have this year taken up collections on or about the 4th of July for the Society, and shall be continued to them as long as they shall continue annually to take up collections.

"Resolved, That all the subscribers on the list of Gerrit Smith, Esq. shall be also entitled to the work.

"Resolved, That all Life Members of the Society shall, if they request it, be entitled to the work for the period of three years.

"Resolved, That every Annual Subscriber to the Society of ten dollars or more, shall also be entitled to the Repository.

"Resolved, That the Repository be sent to the Superintendent of each Sunday School, which shall annually take up a collection for the Society."

## NOTICE.

All collections or donations may be transmitted by mail, to Rev. JAMES LAURIE, D. D. Treasurer, Washington City, or to the Treasurer of any of the State Societies. The Treasurers of State or other Auxiliary Societies, with whom collections may be deposited, will please send to us the names of all clergymen by whom the collections were taken up, that they may be early supplied with the Repository.

All communications relating to the general interests of the Society, or the Editorial Department of the Repository, to be directed to R. R. GRAYLEY, Secretary, Washington.

All communications relating to the pecuniary concerns of the Repository, to be directed to JAMES C. DUNN, Washington, D. C.

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## The African Repository

Can now be had, from its commencement, on application to the Publisher, or Mr. John Kennedy, Washington City, either bound or in numbers; several numbers having been reprinted.

### Plan of Gerrit Smith, Esq.

This Gentleman has proposed to raise \$100,000, for the Society, in ten years, by securing 100 subscribers, who will pay \$100 annually, during that time. The following have already subscribed.

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